4.

NEW OBSERVATIONS Upon the CREED.

OR,

The FIRST of the FOUR Parts

OF THE

Doctrine of Christianity.

PREACHED

Upon the CATECHISM of the French Churches.

WHEREUNTO IS ANNEXED,

The Use of the LORDS PRAYER Maintained,

By JOHN DESPAGNE,
Minister of the holy Gospel.

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CREED

OBSERVATIONS

To the Right Honorable
THE HOUSE OF
PEERS
Of the Kingdom of ENGLAND,
ASSEMBLED IN
PARLIAMENT.

Right Honorable Lords,

HE that presenteth this Piece, is a stranger unto you;

but certainly theſe Doctrines are not ſtrangers; for they are the ſame which you profeſſe and protect. I have taken unto me the boldneſſe to cauſe them to appear under the ſplendour of your Name. I believed that I ought ſo to do; foraſmuch as they have already appeared in an Auditory which ſome of this auguſt Senate have honoured with their preſence; foraſmuch alſo as they have been hatched under

under the wing of the Thrice-illuſtrious Earl of *Pembrook*, one of the ſtars of your Firmament: & finally, foraſmuch as the envie of mine enemies having brought their calumniation even to the feet of your ſupreme Tribunal ſome yeers ſince, you permitted me to plead mine own cauſe and the bright luſtre of your Juſtice diſſipated thoſe Phantaſms wch enforced themſelves to annihilate that Miniſtery which

hath pleased God to impose upon me. Be pleased, my Lords, that the Truth and my self render this testimony of our Gratitude to the Justice, Wisdom and Piety which animateth the Body of your so renowned Assembly: the which may it please the most High eternally to cover under the shadow of his Protection.

READ.

READER,

ONe of the greatest cheats of this Age, is the multitude of Books which are written concerning matters of Religion: For the most part, either they contain abundance of Leaves, and little fruit; or else they expresse

preſſe nothing but what hath been written a thouſand and a thouſand times before. In vain it is alleadged, that nothing can be ſaid but what hath been ſaid already : For either this Maxime is true or falſe. If it be true, To what purpoſe is it to write what is not new ? If it be falſe, as certainly it is, there is ſo much the leſſe reaſon to write that which is old, and known of all ; there being ſo many worthy ſubjects as yet not handled.

Now I well know that I expoſe my ſelf to the cenſure of many. One will tax the Title as proud and arrogant : To whom I content my ſelf to anſwer, That the ſame is found affixed to the Frontiſpice of

other

other Writings by their Authours, whose modestie is sufficiently known.

Another will say, That, contrary to my Protestation, I speak sometimes that which some other hath already spoken. But if I mention it, this is onely by accident, and to fill up what others have left empty. For the rest, if it be found (which I know not) that some one hath prevented me in any passage, I shall always quit the right of Eldership to whomsoever it appertaineth. And in every one of these Observations, what is mine may be easily discerned from that which may have been anothers.

Another, quite contrary, will blame

blame them for their Novelty. And of a truth, those that write nothing but what they borrow of others, have an advantage which I have not: For either they passe without contradiction, or at a need they have for their defenders the same Authours from whom they have begged their Writings; whereas I remain solely responsible for mine. But by how much the more these Observations shall be new to any one, so much the more ought he to bring advisednesse and circumspection to the censure of them.

Another will say, That they serve not to Edification, That they are Subtilties. But it cannot be said with lesse then Blasphemy, That

divine

divine Truths serve not to Edification. Those that I publish here, shall be sufficiently upheld, as built upon the Rock. And in case there should be found some one not yet well digested, the entire Body of the Work ought not to be rejected as deformed, no more than the face for a little Wart. Over and above, I do not thrust my self in to turn over the leaves of the Book of Life; nor have I searched into Questions heightned above that which the Scripture hath resolved, to affect the commendation of a sublime spirit. On the the contrary, I have chosen the most common subject, the rudiments of Religion.

Another will object, That these mat-

matters are too high for a Catechiſm. But is there any thing more high then the Myſtery of the Trinity? And neverthelesſe it is handled in the Catechiſm. Thoſe to whom I preached theſe Obſervations, know that in uttering them I rendered them ſufficiently popular and intelligible.

For the reſt, after this Treatiſe upon the CREED, *I hope to publiſh ſucceſſively that which I have alſo noted upon the* DECALOGUE, *upon the* PRAYER, *and upon the Doctrine of the* SACRAMENTS; *and in theſe four Treatiſes to comprehend all the New Obſervations which I have made upon the Catechiſm.*

Now the God of Truth grant unto

to us, that we may not always be children, but that we may finally attain to the measure of the stature of Christ.

NEW OBSERVATIONS Upon the CREED.

Of the Knowledge of God.

Why a man that ſhould be perfect, may always increaſe in Knowledge, but not in Goodneſſe.

WE read that Jeſus Chriſt, as man, had his progreſſion in Knowledge and Experience, *Luke* 2. 40. *Heb.* 5. 8. but not that he grew in Sanctity; for nothing

could be added to the perfection of his innocence. Goodneſſe hath ſome limits which it cannot paſſe, when it is arrived to a certain point or degree where there is the accompliſhment of its fulneſſe : but Knowledge hath no bounds, but may go forward *in infinitum.* If at this day there were found upon the earth a man perfectly holy, yet he would have need every day to learn. Goodneſſe hath its ſtature or growth limited ; ſo that a man cannot ever increaſe in it : but he may and ought every day to encreaſe in Knowledge.

To love God without knowing him, is the moſt irregular of all affections.

Many men have blinde affections, as well toward God as toward men. Toward men, foraſmuch as they are ignorant of their defaults : Toward God, foraſmuch as they are ignorant of his perfections or his intentions. The Superſtitious have oftentimes more

more love toward God then thoſe that are Orthodox? but this love is without Knowledge, and conſequently irregular, *Rom.* 10.2,3. It is alſo enormous in the effects of it: for no follies nor exceſſes have been equal to thoſe which have been committed for the love of God, that is to ſay, for Religion, guided by principles of ignorance.

Why the wiſeſt Nations have had more paltry or horrible Gods then thoſe that were barbarous.

The Nations that have been the moſt civilized and more learned, have been always the greateſt fools in matter of Religion. Thoſe to whom they gave the name of Barbarians, adored the Sun and the Moon: this was the moſt ſpecious Idolatry of any. But the Egyptians, who were the firſt teachers of Sciences, had an Ox for their god. The Grecians, that far excelled them, placed Fevers and humane Paſſi-

ons among the deities. And the Romanes, that ſurmounted them all in Wiſedom, have followed them in the like horrours, worſhipping even the Furies of Hell. At this day, the poor Americans adore the Thunder: but the Chinois, ſo ſharp-ſighted in every thing elſe, adore the devil.

Certainly the Juſtice of God hath been willing to puniſh the ingratitude of Nations. Thoſe that had the moſt light to know God, did not glorifie him as God: by reaſon whereof, he hath left them to the vanity of their ſenſe, permitting, that the wiſer they were, they ſhould become the greater fools. And this is a thing very ordinary, that if a worldly-wiſe man hath in him the ſpirit of Superſtition, he becometh more ſuperſtitious then the vulgar.

Queſt.

Queſt. *Whether it be a ſufficient reaſon for adhering to a Religion, to alleadge that in it may be found ſalvation.*

All the enquiry which many men make, when a Religion is in diſpute, is onely to ask if in it a man may be ſaved. It is of no importance that there are falſhoods in their Religion, provided, ſay they, that they may work out their ſalvation. I ſpeak not here, whether they have any good ground for their opinion, to think to be ſaved in a Religion in which themſelves know that there are falſhoods. But ſuppoſing that ſuch a crime hindereth not their ſalvation, ſurely it is incompatible with the honour and love which we owe to the Author of ſalvation, who abhorreth whatſoever is falſe in matter of his ſervice. It is an horrible contempt of God, and a mad ingratitude, to be well contented that God be diſhonoured, and that by our ſelves, provided that we may be ſaved. Again,

is there none other way to go to heaven? God ſheweth me the truth, which leadeth to ſalvation: Why then ſhould I chuſe rather to be ſaved in the profeſſion of a lye, (if this might be) then in the profeſſion of the truth? To refuſe the truth, becauſe ſalvation may be alſo found in a lye, of it ſelf rendereth a man uncapable of ſalvation.

Such as a man is in his own nature, ſuch he imagineth that God is. Strange horrid conceits of the ſpirit of man concerning this ſubject.

There is not a man, if you conſider him onely under the dictate of his own nature, which doth not figure God unto himſelf quite other then he is. All men conceive a God like unto themſelves, that is to ſay, conformable to their humours and inclinations, or imagine that he ought to be ſo. One (as he is a Libertine) by no means will believe that God is ſo ſe-

vere

vere as he declareth himſelf to be; but attributeth to him an unreaſonable indulgencie. Another fancieth to himſelf a god harſh and difficile. Another, who is afflicted by God, complaineth of the exceſſe of his Juſtice. Behold yet an horrible thing! The moſt infamous wicked man maketh himſelf to believe that God is like unto him. God hath ſaid unto the wicked, *Thou thoughteſt that I was altogether ſuch an one as thy ſelf*, Pſal. 50. 21. Hardly could we believe that man could be capable of ſo prodigious a madneſſe, if God himſelf had not ſpoken it. Many will object againſt this, that they are far from it, that ſuch thoughts never entred into their hearts. But though theſe cogitations come not to their full ſhape or form, yet they are formed in part: And howſoever a man choketh them in their conception, yet there ſtill remaineth ſome bud or other of them in the heart of man. I paſſe by them who commit unlawful actions, thinking that God alſo will

take them as indifferent, and that in this he reſembleth them. The firſt man, from whom we inherit this diſeaſe of ſpirit, imagined that God envied him, that he was an enemy of his happineſſe, and by conſequence, malignant. To know God well, it behoveth us firſt to divert this ſecret inclination, which moveth us to look upon him thorow the glaſſe of our own humours.

Of all the Attributes of God, which is that which we ſee firſt? And which is that which we ſee leaſt?

The moſt viſible of all, and that which preſenteth it ſelf firſt to our eyes, is his Power: For howſoever all his Attributes are written in his works, yet ſome are read before others. And in the contemplation of this great maſſe of the Univerſe, the firſt thing that cometh into our thought, is the Power and Greatneſſe of the Maker. In the order therefore of

of the leſſons which the Apoſtle affirmeth to be contained in the works of God, his Power is firſt named; as that which preſenteth it ſelf to be ſeen before all other his Attributes, *Rom.* 1. 20.

On the other ſide, that which we ſee laſt, and know leaſt, is his Wiſdom. This proceedeth from many cauſes. One of the courſes which the Wiſdom of God taketh, is to conceal his Wiſdom. It worketh oftentimes by means ridiculous and abject: it employeth means quite contrary to what it intendeth to produce: it permitteth diſorder and confuſion in the world: it giveth the upper hand to them that blaſpheme againſt it: it buildeth up, and throweth down: yea, it hath choſen the folly of the world for one of its principal agents, 1 *Cor.* 1. 27. In all this, the Wiſedom of God is ſo much the greater, by how much the leſſe it appeareth: But ſince to us it is very hardly to be perceived in the greater part of theſe actions, it is very

hard

hard to know God by his Wisedom. Naturally men may know him by his Power, because it is seen as it were to the eye: but in the Wisdom of God, the world by wisdom knew not God, 1 *Cor.* 1. 21. Now in effect, this is not to know God, if a man know not his Wisdom. Hence it cometh, that many fall into Atheism: For if on the one side they see a Soveraign Power supporting all things, on the other part they see a confused multitude of events which seem not to be governed by a Soveraign Wisdom. But one of the Attributes of God cannot be without the other. It is impossible that he which is perfectly Powerful, should not be perfectly Wise, though his Wisdom be not so visible unto us as his Power.

The two greatest points of Religion.

The one, is the Love of God toward man; the other, is the Love of man towards God. The one is the greatest point

point of the Goſpel; the other of the Law. As all Religion is reduced to the Law and the Goſpel; ſo the Law and the Goſpel are referred to theſe two heads. For as the firſt and greateſt Commandment of the Law is, that we love God; ſo the firſt and greateſt Article of the Goſpel is, that God loveth us. About theſe two Poles do move all the Luminaries of Religion.

Which are more culpable, thoſe who diſtruſt the Power of God, or thoſe that doubt of his Mercy toward them?

The Power of God is univerſal; but the effects of his ſaving Mercy are not univerſally communicated unto all: For, *he hath mercy on whom he will have mercy, and whom he will he hardeneth*, becauſe it is requiſite that his Juſtice ſhould appear as well as his Mercy. The Iſraelites, who believed not that it was in the power of God to provide them bread and fleſh in the wilderneſſe (*Pſal.* 78.19, 20, 21.) were more culpa-

culpable in that particular, then *Cain* and *Judas*, who believed not that God would pardon them. It is ever certain that God *can* do all that is possible; but it is not always evident what he *will* do.

Of the holy Trinity.

The extent of Faith, and the diversity of the objects of it.

OF the objects which present themselves to the eye of our Faith, some are without beginning and ending; they have been always, they shall be for ever, as the Deity, the Three Persons. Others have had beginning and ending, as the Creation, the Sufferings of Christ. Others have had beginning, but none ending; as the Sitting of our Lord at the right hand of God, the Church, Life everlasting. Others

Others have not as yet been, but are to have beginning and ending; as the Reſurrection, and the Day of the laſt Judgement. Thus our Faith beginneth her courſe at the Eternity of God; from thence traverſeth the ages, aſſembling that which is paſt, and that which is to come, together with what is preſent; yea, rendring preſent, what is already paſt, and what is yet to come: And at laſt concludeth with eternal Life, where that Article cloſeth up the Creed.

Three degrees of language of God in the Creation.

The Scripture repreſenteth God ſpeaking, when he made the world, but in three ſeveral ſorts.

When he would give being to thoſe creatures which as yet were not, or diſtinguiſh thoſe that were inſenſible, or bring forth thoſe kindes which he intended to produce, he ſpake not directly to them, to command them to be, or

to

to ſerve his deſigne or purpoſe: but he he ſaid, *Let there be light*; *Let there be a firmament*; *Let the waters be gathered together in one place*; *Let the earth bring forth*, &c. But after he had made living creatures, as fiſhes and fowls, he addreſſed his ſpeech to them, ſaying, *Be fruitful, and multiply, and fill the waters*, *Gen.* 1. 22. But when the creation of man cometh to be ſpoken of, God ſpake to himſelf, *Let us make man in our own image.* Terms which expreſſe, as every one knoweth, the Unity of the Divine Eſſence, and the Plurality of the Perſons. This ſhall ſerve as a preparative to the following queſtion.

Why God never ſpeaketh of himſelf in the Plural number, nor is ever brought in as conſulting, but where it concerneth man.

In certain occurrences, God hath ſpoken as holding a Councel, and proceeding with deliberation. The Scripture

pture hath marked out eight, in which God hath conſulted about ſeveral ſubjects.

1. About the creation of man, as we have already ſpoken according to all Expoſitors.

2. About his marriage; *For Adam, there was not found an help meet for him: God ſaid, It is not good that the man ſhould be alone.* The reſult of this conſultation is expreſſed; *I will make him an help meet for him.*

3. About the baniſhment of him, after his fall: *And the Lord God ſaid, Behold, the man is become as one of us, knowing good and evil: And now leſt he put forth his hand, and take alſo of the tree of life, and live for ever*, &c. *Gen.* 3. 22.

4. About the Deluge: *The Lord ſaid, My ſpirit ſhall not always ſtrive with man; for he alſo is fleſh: yet his days ſhall be an hundred and twenty yeers*, Gen. 6. 3.

5. About the Tower of Babel: *And the Lord came down to ſee the city and the tower which the children of men had built: And the Lord ſaid, Behold, this people is one,*

one, and they have all one language, and this they begin to do, and now nothing will be restrained from them which they have intended to do. Go to, let us go down, and confound their language, that they may not understand one anothers speech, Gen. 11.5,6,7.

6. About the way which the Israelites were to take when they went out of Egypt: *And it came to passe, that when Pharaoh had let the people go, that God led them not thorow the land of the Philistines, though that were neer: for God said, Lest peradventure the people repent, when they see war, and they return to Egypt. But God led the people about thorow the wildernesse of the Red-sea,* Exod. 13.17,18.

7. About the means to ruine *Ahab*: *And the Lord said, Who shall perswade Ahab, that he may go up and fall at Ramoth-Gilead?* 1 Kings 22.20.

8. About sending a Prophet to the Jews: *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?* Isai. 6.8.

In many of these passages, God speaketh of himself in the plural number:

number: *Let us make man. The man is become as one of us. Let us go down. Who shall go for us?* But never doth he uſe this ſtyle, nor yet ever doth he ſpeak in the phraſe of one conſulting, but when he dealeth concerning man, whether it be to give him his being or his well-being, or to guide him, or to preſerve him, or to deſtroy him, or to admoniſh him. What may be the reaſon of this? It is, Not onely becauſe man is a ſubject of greater importance then any other that is in the world; rather, Foraſmuch as among all corporeal creatures, man onely is capable of counſel, onely capable of deliberating. For the holy Spirit would ſhew us, that God hath particular influence upon man, to give him the power of conſulting. Moreover, it is to admoniſh man, that he work with counſel, where the buſineſſe requireth it. Furthermore, it is to aſſure us, that where our counſel is unprofitable, as where we are uncapable of conſulting, God himſelf conſulteth for us. Finally, be-

cauſe man oftentimes oppoſeth his Counſel to the Decrees of God, God would ſhew us, that he hath a counſel which prevaileth above ours. For theſe reaſons, he never entereth into counſel, but when the queſtion concerneth man.

Of the Creation.

The diverſity of habitation which God hath given to two kindes of creatures which bear his image; that is, to Angels and Men.

GOd hath placed all his works in their proper places, with order and proportion: witneſſe, among an infinite number of examples, that the earth hath not ſo great living creatures as the ſea, nor in the like number, nor ſo fruitful in multiplying: And this to avoid too great a waſte of food which would

would be consumed, to the prejudice of man, by the beasts of the Land, if they equalled those of the Sea either in number or greatnesse of body.

But that which is a point more sublime, there being two kindes of creatures made after the likenesse of God, to wit, the Angelical and Humane nature; yet they are seated in places mainly different, and very far distant the one from the other; the one in heaven, the other on the earth. God would have his image placed in the two extremities of the world, as in two several Tables. He hath placed the one in the highest story of the Universe, the other in the lowest; the one at the centre, the other in the circumference: To the end that on what part soever our soul casteth the eye, be it on heaven or on earth, we may contemplate God himself in the one or the other of these two kindes of creatures which bear his image.

What ought to be gathered from this, That God impoſed names upon the day, the night, the heavens, the earth, the ſea; yet hath given no general name to ſignifie the whole world.

God hath given particular names to all the great pieces of the Univerſe, *Gen.* 1. 5, 8, 10. but hath not given a name to all of it together. Likewiſe the Hebrew Tongue, in which God pronounced his firſt Oracles, never nameth the world in one onely word, but expreſſeth always either the heaven or the earth, or both of them together, when it would ſay the world.

I paſſe by the queſtion, Why in the Creation God hath not given a word which ſhould univerſally ſignifie this whole bulk, in which is comprehended the entire aſſembly of all his works. But we are to learn by his example ſtill to make a difference between heaven and earth: The earth, in which man was made; the heaven, for which he

was

was made. Without this distinction, it is impossible to know what is the world.

Whence cometh it, that the spirit of man is pleased with variety?

Not onely the Spirit, but also the Senses, the *Sight* especially, & the *Taste*, love variety. This instinct proceedeth from a secret intelligence. The wisedom of God could not well be taken notice of, but in a great diversity of works, of matters and forms, different, unlike, yea, oft-times contrary in qualities, motions and circumstances. Hence it is that it hath brought forth so many kindes of food, so many of savours, so many of colours, and generally so great a variety of objects, as well for the Senses as the Spirit. Now to the end that man should study them, to know the perfections of their authour, God hath given that curiosity, to invite him to passe from one object to another, as by change of Lecture, which

ought to render him more knowing.

Of the Providence of God.

Why the Scripture oftener nameth the Hand or the Arm of God, then the Heart of God.

WE see better the works of his hand, then the intentions of his heart. His works and actions are perceptible to our eyes: but the reasons are, for the most part, hidden from our souls, and inclosed in the brest of that great Worker: For, *Who hath known the minde of the Lord?* Hence it cometh, that himself speaking unto us, oftener mentioneth his Hand, of which we see the effects, then his Heart, of which we know not the secrets.

Of the fundamental Law of the Creation, and of the excellent instructions which issue from it.

In the Creation, God hath formed the principles of all Laws; yea, the Creation is a Law visible and speaking. If it were well considered, many questions would be cleared, which remain undecided; and many opinions against which we dispute, would not need any other confutation then what is found written in this primitive Law. I speak not of that which is well known unto all, to wit, That by this Law it is forbidden to pervert the order established from the beginning, to separate what God hath joyned, or joyn together what God hath separated. Hence it cometh to passe that the Scripture condemneth Polygamie, because God created but one wife for *Adam*. Hence also proceedeth the superiority of the man over the woman, because he was first created of them, 1 *Tim.* 2.

By this Law of the Creation, it is forbidden to multiply the number of ſpecies which God hath created at the beginning, or to confound them one with another. Hence it cometh, that the Scripture hath noted with infamy him that firſt invented the procreation of mules, a baſtard kinde which God created not, *Gen.* 36.24.

By the ſame Law, it is forbidden to deſtroy a whole ſpecies, of what creature ſoever, even of thoſe that are moſt contrary to man. It was in the power of *Noah*, when he had within the Ark Tygers, Vipers, and other pernicious creatures, to deſtroy them, to cauſe the whole breed to be loſt; for then there were no more of them in the world: But it was not permitted to him; rather to the contrary, he had order to preſerve them. It is lawful for us to deſtroy the particular of ſuch kindes, but not to proceed to a ſuppreſſion of the whole kinde, though it lay in our power: for this were to tear out a leaf of that great Book which containeth

containeth the catalogue of the works of the Creation.

By the ſame Law, it is impoſſible to reduce any creature to nothing, that is to ſay, to make it ſimply nothing. One matter may be changed into another, as a living body is reſolved into duſt; but it never cometh to be nothing. The Church of *Rome* doth not formally ſay that the bread & wine are annihilated in the Euchariſt, but it ſaith that they vaniſh, without withdrawing themſelvs to ſome other place, without entering into the body of Chriſt, without being turned into any other matter. Now according to theſe ſuppoſitions, it is neceſſary that the bread and wine be annihilated and come to nothing: But this pretended annihilation, is contrary to the fundamental Law of the Creation. It is impoſſible and unlawful. It is impoſſible: for as God alone had the power to create all things out of nothing; ſo he alone can reduce anything to nothing. It is unlawful: for God himſelf, though he can, yet never did

did annihilate any of his creatures, no not the devils.

O Eternal God, all thy works ſubſiſt by thee. If thou withdraweſt thine hand, they will fall into nothing: but if thou ſendeſt forth thy Spirit, they ſhall be as of new created.

How many times the general order of the world hath been interrupted ſince the Creation.

Three times it hath had an interruption, to wit, twice in heaven, once on the earth. In heaven, when the Sun and the Moon were ſtayed, in the time of *Joſhua*; and again, when the Sun went backward, in the days of *Hezekiah*. For theſe two wonders changed the meaſures of the day and night, prolonging the light in one half of the world, and the darkneſſe in the other beyond their times. In the earth alſo, when the waters of the Deluge made it not habitable for the ſpace of a whole yeer; and in the ſix later

months

months of that yeer. there was neither born nor died any humane creature, nor any beaſt of the earth, nor fowl of the air; God having for a time ſuſpended both birth and death. For no creature either was born or died within the Ark.

An example of inſtructions wherewith the Providence of God hath furniſhed man, by creatures moſt contemptible.

Jonas attended with impatience the deſtruction of *Nineveh*. God diſputed againſt him by four things of no value. By a plant which laſted no more then one day; by the worm that gnawed it; by a little winde; and, by the ſhadow of that plant, *Jon.* 4. Though there be nothing more vile then a ſhrub that laſteth but a night, nor any thing more paltry then a little worm, nor any thing leſſe ſordid then the winde, nor any thing more vain then the ſhadow of a leaf; yet of theſe four things God compoſed an excellent

lent leſſon for *Jonas*, where the concluſion expreſſeth the care which God had not onely of man, but of the poor beaſts.

Whence cometh it, that in divers diſputes and dialogues which we read to have paſſed between God and man, it ſeemeth (without blaſphemy be it ſpoken) that man reaſoneth better then God himſelf.

Let God be true, and every man a lyar, as it is written, *that thou mayeſt be juſtified in thy ſayings, and clear in thy judgements.* But ſuch is the blindneſſe of our ſpirit, that our thoughts dare welnigh aſcribe more reaſon to man then God. We read, *Gen.* 20, the plea of *Abimelech*. This Prince would have taken in Marriage her whom he believed to have been the ſiſter of *Abraham*, and who her ſelf ſaid that ſhe was ſo: He proceeded with a good faith, and in integrity of conſcience; God himſelf hath given him this teſtimony. Nevertheleſſe upon this occaſion, all the family of *Abimelech* were ſtruck with divine puniſhment,

puniſhment, and himſelf is threatened with death. He replieth, that in caſe himſelf were guilty, yet it behoved not that the innocents ſhould ſuffer the penalty, eſpecially that of the laſt puniſhment, death. At the hearing, theſe reaſons ſeem invincible. But that which maketh us ſo judge, is, becauſe being men, we well comprehend the reaſons of man, but we comprehend not at all the reaſons of God. It behoveth us here diligently to obſerve a point very neceſſary. When God ſheweth us a reaſon, we never ſee it fully entire, or in its full extent, but onely in ſome little parcels, as it were half broken: Hence it cometh that we cannot ſee the perfection of it. If the reaſons of God were viſible in all their dimenſions, we ſhould finde, that in reſpect of them, all the beſt reaſons of man were brutiſh and unreaſonable. *Moſes*, *Exod.* 5, could not comprehend what reaſon the wiſdom of God had to have ſent him to *Pharaoh* in favour of the Hebrews, to whom this Ambaſſage

Ambaſſage ſerved onely to redouble their miſery. But that reaſon, which was wrapped up in apparences contrary to reaſon, unfolded it ſelf by little and little, and manifeſted that great piece of work wherein God had laboured with ſo much art. *O man, who art thou, that diſputeſt againſt God?* Haſt thou ſeen the meaſure or the ſquare which he held in his hand when he framed the world? Haſt thou ſounded the depth of the Sea, or haſt thou walked to the bottom of the Abyſſe? Haſt thou ſeen the gates of the ſhadow of death? Knoweſt thou which way to go to the ſpring of the light? Haſt thou entered into the magazines of hail and ſnow? And finally, whence haſt thou any wiſdom, or any ſpirit, but from the Spirit of God?

Notable examples of the Providence of God, in the Fatalities of Times, of Places, and other circumſtances.

Two Dreams occaſioned the captivi-

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ty of *Joseph*; two other Dreams occasioned his deliverance; and two other Dreams were the occasion of his greatnesse: For his brethren sold him into slavery, by reason of two Dreams which he rehearsed to them. And the two Dreams which he interpreted in the Prison to the two Officers of *Pharaoh* his house, served for a preparatory to his liberty. Finally, he was promoted to the Government of all *Egypt*, by the occasion of two Dreams which he expounded to the King.

The measures of Times appertain to this Soveraign Providence. See here an example worthy admiration. Before the Captivity of *Babylon*, the Israelites had possessed the land of *Canaan* the space of 840 yeers: The ten Tribes were carried away a little before the end of this term; but the Tribe of *Judah* continued the full time. For after the yeer in which they had finished the conquest of the land, which was the sixth yeer of the Government of *Joshua*, to the first

yeer

yeer of the Captivity, you finde precisely the number of 840 yeers, which make 12 times 70 yeers; so many seventies of yeers, as there was of shares when they divided the land, according to the number of the twelve Tribes. And the Captivity of *Babylon* lasted 70 yeers, the twelfth part of the time which they or their fathers had possessed the land of promise.

Among the vicissitudes which we call fatal, this is considerable. The Israelites going out of the desert, entered in arms into the land of *Canaan*, to make themselves masters of it. The war lasted six yeers, and in the seventh yeer they obtained peaceable possession. Now having held it about 1500 yeers, comprehending in that time some interruptions, even that which happened at the destruction of *Jerusalem* under *Vespasian*; finally, the time being come in which they were to be dispossessed for ever, the Romanes, under the Empire of *Adrian*, chased them fully out by the sword. This War

War lasted six yeers, according to the Jews own report, who since that time never were able to make a body of an Estate, nor the body of an Army: So that as by a War of six yeers they were established in the Land of *Canaan*, by a War also of six yeers they were cast out of it.

Among the Provinces of that Country, *Galilee*, so famous in the holy History, presented to our sight an admirable circle of fatal events. *Galilee* was the first that forsook the service of the true God, to receive Paganism. After that, it was the first that God chastised, when he sent the Assyrians to destroy the kingdom of *Israel*. Afterward, it was the first to which Jesus Christ preached the Gospel; as it had been foretold, that *in the land of Zebulun and Naphtali, Galilee of the Gentiles, a light should spring up*, Matth. 4. Finally, it was the first that the Romanes plundered, before the destruction of the second Temple: for before they besieged *Jerusalem*, they began the War

in *Galilee*, and brought it back under their yoke. Surely, ſo great a concurrence of revolutions in the ſame place, as if it were marked out by the finger of God himſelf, could not proceed from any caſual adventure.

We have ſeen ſomething alike in our days. In the precedent age, the light of Reformation appeared firſt in *Germany*, from thence it ſpread it ſelf in *France*; and after that, in this Iſland. That age paſſed, the Civil Wars, by which God would chaſtiſe our ingratitude, firſt afflicted the Churches of *Germany*, afterward them of *France*, and in the end this ſcourge is come as far as us. The ſame order which God hath kept in the diſpenſation of his graces, hath appeared in the diſtribution of his judgements: For they whom his mercy firſt viſited, have been the firſt that have been viſited by his juſtice; and in ſucceſſion others, according to the date of the time of their enlightning.

of

Of many kindes of ſcourges equally dreadful and unavoidable, which ought to be choſen, if God ſhould leave the choice to us? or, which is more to be deſired?

I ſpeak not of thoſe three ſcourges of which God gave the choice to *David*, to wit, Plague, War, and Famine. The queſtion is cleared, 2 *Sam.* 24. But there are an infinite number of other ſcourges, general and particular, where oft-times we are conſtrained to chuſe the one, that we may eſcape the other, or at leaſt, we deſire the one rather then the other; it concerneth us that our deſire be lawful. We ſet aſide that which dependeth not at all on our choice, or of which there can be no diſpute but in vain; as, which is worſe to be born deaf, or to be born blinde? Or which is more grievous, Leproſie, or perpetual Infamy? But for example, A man guilty of a capital offence who is permitted to chuſe the kinde and faſhion of his puniſhment; or a dangerous

labour of a woman, where the life of the mother cannot be saved with that of the childe; and many other occurrences or different afflictions that encounter one another in the front, and reduce us to a necessity of chusing one: I conceive that it behoveth to chuse that in which God is lesse offended. The choice of *David* was judicious, preferring the Pestilence before the other two scourges, not onely for the reason by him expressed, but also because in War and Famine there are committed more sins, and more enormous, then in a Pestilence. War ordinarily is a torrent of villanies, and Famine produceth unnatural horrours, so far, as to induce a mother to eat her own childe. Now concerning other kindes of adversities in which it is requisite that we make a choice, we ought to look well upon every one with their circumstances, to take notice of that which affordeth the least occasion to offend God.

Whence

Whence cometh it that among publike scourges, those that passe the hand of men, are more frequent, more universal, and of longer durance, then those which come immediately from God?

For one Famine that you read in Histories, you shall finde ten Wars: and Famine also it self, for the most part, cometh from a preceding War. Now War proceedeth immediately from man. Neither Famine, nor Pestilence, have ever been so universal, nor of so long continuance as divers Wars. The Providence of God would make men know, that they procure to themselves more mischief then heaven hath sent upon them.

It maketh for the glory of God, that there be more wicked then good men.

I am not here to shew why it is necessary that there should be wicked men. God, who hath made nothing in

vain, hath made all things for himſelf, even the *wicked for the day of evil*, Prov. 16.4. Neither am I to declare how it is neceſſary that God ſhould ſuffer them: If his Juſtice ſhould extirpate all the wicked, the greater part of the earth would become a deſert; and in ſtead of being peopled with men, would be peopled with ſavage beaſts; and this would redound to the prejudice of them that are good, who from thence would receive a thouſand diſcommodities. This was the reaſon why God would not deſtroy all at one blowe the inhabitants of *Canaan*, for fear leſt the Countrey ſhould fall to be a wilderneſſe, and ſhould be repleniſhed with cruel beaſts, which would have given more trouble to the Iſraelites, *Exod.* 23.

But how can it ſerve to the glory of God, that the number of the wicked ſhould ſurpaſſe the nũber of the good? On the contrary, doth it not ſeem that the glory of God would be more illuſtrious, and of a greater extent, if the good were in greater number then

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the wicked? If it were ſo, the ſubſiſtence of humane ſociety, and the policy by which it is maintained, would ſeem rather to depend upon the goodneſſe of men, then upon the Providence of God. But this is a wonder, that there being far more wicked men then good, nevertheleſſe there is a Providence which hindereth the wicked from doing all the evil that they might do. For whence cometh it, that being in a far greater number, they do not altogether ruine the good? Certainly, it is the work of God, who maintaineth a handful of men in the midſt of a world of wicked.

The greateſt good that God hath done to the world, is come to paſſe by means of the greateſt crime that men could commit.

The greateſt ſin that men ever committed, was to crucifie the Prince of glory. It was impoſſible to perpetrate one more enormous. Yet nevertheleſſe

leſſe from this crime, managed by the wiſdom of God, hath been brought forth the greateſt good which men have received from heaven, to wit, the benefit of Redemption. This is wonderful, that God hath taken the advantage of the greateſt ſin that the world could commit, to cauſe to iſſue from it the greateſt good that the world could receive.

Nature it ſelf hath reſtrained the forces and ability of man, to the end to bound his deſires, and the effects of his malice.

All the cares of man cannot adde one cubit to his ſtature. If this could be brought to paſſe, we ſhould ſee prodigious bodies, every one ſtriving to attain to an unmeaſured height. The ſame Providence which hath limited the ſtature of man, hath denied him that which it hath granted to the birds, to wit, the liberty of going to and fro in the air. He ſeeth thoſe creatures

paſſing

passing swiftly thorow that element over his head, while he cannot lift himself above the earth. This is to the end that he may not extend his violence so far, nor so easily, nor so generally: For howsoever violence traverseth the sea, and climbeth up to the top of the highest mountains, it would yet be more formidable, and more pernicious, if it had the wings of an Eagle; and innocence, which often findeth refuge in places inaccessible, would have no more a sanctuary in the world.

Of the marvellous Providence of God permitting that the righteous die by the hand of the wicked.

The first righteous man of the Old Testament (to wit, *Abel*) and the first righteous of the New (to wit, *John* the Baptist) were both thrust out of the world by the hand of wicked men. God would that the first-fruits of the just

juſt in both Teſtaments, ſhould fall down under the hand of wicked men.

Furthermore; the laſt man that is named in Scripture, is a juſt man; to wit, *Antipas*, *Apol.*2. And this juſt man was put to death by the wicked. So that the firſt and the laſt of the righteous, loſt their lives by the fury of thoſe that were perverſe. The Scripture beginneth the catalogue of good men in their blood, and endeth it in their blood. The beginning and the cloſure teach us, that the moſt bloody adverſaries of the children of God, are not diſpenſed but by his order.

Among the reſemblances between *Moſes* and *Chriſt* (the one of which gave the Law, the other brought the Goſpel) there is one notable likeneſſe: that is, that the birth of both of them was made memorable by the death of innocents. That of *Moſes*, by the cruelty of the Egyptians, who drowned in the water the children of the Hebrews. That of *Chriſt*, by the barbarouſneſſe of *Herod*, who cauſed the cutting of the

the throats of the children of *Bethlehem.*

Why in War the people of God have been often beaten by their enemies; and why a good cauſe hath been overthrown.

Run thorow the holy Hiſtory: All the times that the people of God have been overcome in War, you ſhall finde that this hath come to paſſe through their own fault; to wit, either becauſe they have undertaken a War without cauſe; as *Joſiah*, who quarrelled with the King of *Egypt*: Or becauſe they have concluded upon a War without enquiring at the mouth of God; as the Iſraelites againſt the Tribe of *Benjamin*: Or that they have fought againſt the expreſſe prohibition of God; as the Hebrews that ſet upon the Amalekites encamped on the mountain; *Numb.* 14. Or becauſe they have abuſed a precedent Victory; as the children of Iſrael, who having purloined of the accurſed thing of *Jericho*, were preſently after beaten

beaten by the inhabitants of *Ai*: Or for having conſulted with the enemy of God; as *Saul*, who had recourſe to a Sorcereſſe, to learn what ſucceſſe the battel ſhould have: Or for having broken the faith given to the enemy; as *Zedekiah*, who brake the agreements paſt between him and *Nebuchadnezzar*: Or in ſum, by putting themſelves out of the protection of God; as the Iſraelites in the days of *Eli* the Prieſt; to whom the contempt of Religion cauſed the loſſe of that lamentable Battel in which the Ark of God it ſelf was taken, and carried in triumph by the Philiſtines.

In moſt of theſe examples, we may ſee that a good cauſe hath been vanquiſhed; but with reaſon. The juſtice of the cauſe hath come to nothing, through the injuſtice of them that managed it, or through the injuſtice of the proceedings.

Sometimes alſo, two parties that make War together, may both have a juſt cauſe in part, although one of them

them may have the leſſe right of the two. The Wars which the Chriſtians have moved againſt *Mahomet*, have had for their cauſe the honour of the Name of Chriſt. On the other ſide, *Mahomet* declareth that he hath taken arms to avenge the honour of God, defiled by the Idolatries of Chriſtians. This cauſe, which is but too true in regard of many men, hath given him ſo many Victories over Chriſtendom.

Why God never ſent above one Angel, or two at moſt, when he intended to deſtroy men; and hath often ſent many, when he intended to preſerve one man.

Three Angels came to *Abraham*, to promiſe him the birth of *Iſaac*; but there were but two which went to deſtroy *Sodom*. To protect one *Eliſha*, an army of Angels appeared, in the likeneſſe of charets of fire; but to put to death one hundred fourſcore and five thouſand men in one night, in the camp of *Sennacherib*; to cauſe to die of the Peſtilence

ſtilence ſeventy thouſand in three days, by reaſon of the ſin of *David*, who had numbred the people; to deſtroy all the firſt-born of *Egypt* in an hour, God employed not above one Angel. Whence cometh it, that to protect one man alone, God ſendeth ſometimes whole legions of Angels; and to deſtroy thouſands of men, yea, whole Nations, he ſendeth but one Angel? Surely the Angels were created for the preſervation of men, not for their deſtruction. And although God uſeth them for the execution of his judgements, nevertheleſſe, to ſhew that this is as by accident, and beyond the ſcope of their creation, he never employeth above one or two when the buſineſſe is to deſtroy man; where on the contrary he employeth many when it is to ſave. The Pſalmiſt was not ignorant of this Divinity: For when he prayeth againſt his enemies, he deſireth that the Angel of God (the Angel in the ſingular number) might perſecute them, *Pſal.* 35. But when he

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promiſeth to the faithful the protection of God, *He ſhall give*, ſaith he, *his Angels charge over thee.* We know that in another place he ſpeaketh, in the ſingular, of the Angel that encampeth about them that fear him, and that often God is content to ſend onely one Angel to defend a great number of men: But withal he hath often uſed the ſervice of many Angels to this effect; whereas to deſtroy man, he never would employ in any occaſion, above onely one Angel, or two at the moſt.

If man had perſevered in original juſtice, there had never been Miracles, but onely of one kinde.

Miracles have been wrought to convince the incredulity of man; and therefore they had not been at all neceſſary, if man had not firſt become incredulous. Beſides, Miracles have been wrought to teach men that which all Nature together knew not how to teach them, to wit, the benefit of Redemption.

demption, which presupposeth the fall of man.

Certainly, if man had remained in his first integrity, he had never seen the waters of the deluge, nor *Lot*'s wife turned into a statue of Salt, nor any of all those wonders which have served to chastise man: Neither had he seen those miraculous healings, nor the dead raised: for neither death nor diseases, which have furnished the subject of these Miracles, had had any place in the state of innocency.

The onely kinde of Miracle which God would have shewed unto man, if he had still persisted in his integrity, had been, according to all probability, to transport him at the last from earth to heaven, without passing thorow death. And this is a notable point, that after the Creation, God wrought no Miracle till the translation of *Enoch*, who was carried up from earth to heaven. God began his Miracles with that kinde of Miracle which onely ought to have had place, if man had still continued righteous.

of

Of JESUS CHRIST.

A conſideration of the divers Names and Titles of our Saviour: And the differences that ought to be obſerved in expreſsing them.

WHen we name him, ſometimes we call him onely *Jeſus*; ſometimes we ſay, *Jeſus Chriſt*; ſometimes we ſay onely *Chriſt*; ſometimes we call him *Our Lord*; ſometimes we joyn all theſe names together, *Our Lord Jeſus Chriſt*; ſometimes we ſay, *The Son of God*. Now it ſeemeth indifferent by which of theſe Names we call him; and we pronounce the firſt that cometh in our mouth: But howſoever all theſe names deſigne the ſame Perſon; nevertheleſſe every one of theſe doth not mark out to us all the qualities and relations which we con-

ſider in that perſon; rather, one ſignifieth him in one regard, and another hath to it ſelf alſo a particular meaning: So that theſe Names ought not to be uſed confuſedly, or without choice; but we are to pronounce that or thoſe among them which have relation more to the ſubject of which we treat. If we ſpeak of him who hath ſaved us, the name of *Jeſus* is appropriate to him. If the queſtion be of the means by which he hath ſaved us, they are compriſed under the name of *Chriſt*. If we mention his Commandment, we ſhould ſay, This is the Ordinance of the *Lord*. If we conſider him as authour of the communion which we have with his Father, there preſenteth it ſelf to us the title of *the Son of God*. There are alſo other ſubjects, to every one of which there may be referred one or more of theſe titles.

It will be ſaid upon this, The Scripture it ſelf doth not obſerve theſe diſtinctions, uſeth theſe names indifferently, upon every occaſion. Now I con-

confesse that in so great a multitude of passages of the New Testament, in which these names are repeated, it is impossible to say why one is rather expressed then the other. Yet there are some reasons: And then when all these names, or the greater part of them are found joyned together, it is to expresse the plenitude and perfection of him to whom all these titles appertain.

In the History of the Gospel, he is almost everywhere called *Jesus*, without other epithet or attribute; because this was the onely name which men gave him, while he conversed in the world: *The man whom they call Jesus*, said the man that was born blinde, *Joh.* 9. 11. Sometimes, the Apostles themselves call him *Jesus of Nazareth*: but this is when they speak to the Jews, who called him so. This language would not be so convenient at this day.

I passe by a question which might be moved, Why the Apostle (*Philip.* 2.)

ſaith that every knee ſhall bow at the name of *Jeſus*: And why he doth not ſay at the name of *Jeſus Chriſt*, nor at the name of the *Lord Jeſus*. A reaſon might be given: But for the reſt, We adore not the ſyllables, but him that is repreſented by that name. And the Name of *Chriſt*, or the Name of the *Son of God*, are no leſſe venerable then then the Name of *Jeſus*.

But I am to make an obſervation againſt the ordinary practice of Chriſtians, and of the greater part of Preachers themſelves. When they pronounce the name of *Chriſt* alone, this is either by way of abbreviation, or elſe by way of cuſtom, without thinking whether it be to purpoſe to ſay onely *Chriſt*, or to ſay *Jeſus Chriſt*, or *our Lord Jeſus Chriſt*. It is therefore to be noted, that when the Scriptures ſpeak of his ſufferings and his death, ordinarily they give him none other then the onely name of *Chriſt*. *Chriſt is dead*; *Chriſt hath ſuffered*; *It was neceſſary that Chriſt ſhould ſuffer*; *The ſuf-*

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ferings of Chriſt, &c. This may be, forasmuch as the name of *Chriſt* includeth that of Prieſt, which is the quality in which Chriſt offered himſelf to death. The Apoſtle (*Rom.* 6. 8, 11.) ſaith that we are dead with Chriſt, but living in Jeſus Chriſt our Lord. I know that there may be oppoſed ſome exceptions, yet in every one of them there is a particular cauſe why one of thoſe Names is rather uſed then another.

I will produce one example. There is no man that thinketh he ſpeaketh amiſſe, when he ſaith, *The Supper of Chriſt*, or, *The Supper of Jeſus Chriſt*. And of a truth, this is not an hereſie, but nevertheleſſe it is an impropriety: For if we will ſpeak according to the Scripture, we ſhould ſay, *The Supper of the Lord*, not *The Supper of Jeſus Chriſt*. This is a particularity remarkable, that in the whole deſcription of the Supper, exhibited by the Apoſtle (1 *Cor.* 11.) and in all the diſcourſe which he maketh of this ſubject and the authour of it, he never giveth other name then

that of *The Lord. The Supper of the Lord; I have received of the Lord that which alſo I have delivered unto you; The Lord, in the night in the which he was betraid, took bread; You ſhew the Lords death; The cup of the Lord; The body and blood of the Lord; Not diſcerning the body of the Lord.* I forbear to ſpeak why in all this deduction the name of *Chriſt* is not once mentioned, and that of the *Lord* is continually expreſſed. But this example teacheth us that we ought to uſe diſcretion even then when we pronounce the titles of him to whom God hath given a name above every name.

Wherefore Jeſus, who received the Sacraments as well of the one as the other Teſtament, had not that external Anointing which was given to Prophets, Prieſts and Kings.

He received the Sacraments common to the whole Church, to ſhew, among many other reaſons, the communion which we have with him. And for

for other causes he would not have that material Unction which was particular to certain persons: Not the Royal anointing, which was a mark of a temporal dominion; whereas the Kingdom of Christ is of another nature: Not the Priestly, that was for *Aaron*; for the Priesthood of Christ is not of that order, but according to the Order of *Melchizeadek*: Not the Prophetical: for when one Prophet anointed any other to be a Prophet, by this action he declared him his successour: So *Elisha* was anointed to succeed *Elijah*. But our Soveraign Prophet, who preceded all the Prophets, succeeded none of them, and therefore ought not to receive their Unction.

Whence cometh it that divers discourses uttered by Jesus Christ, seem to be without method? And an admirable secret, which ought to be observed.

The History of the Gospel reciteth unto us divers Sermons & other excellent

diſcourſes which Jeſus Chriſt made when he converſed among men. Now we may obſerve that in the ſame diſcourſe Jeſus Chriſt paſſeth oftentimes from one matter to another which is very far diſtant, and ſeemeth to be quite beſide the ſubject. It ſeemeth to us to ſee pieces brought from ſeveral places, ill joyned, and without any dependance or tie one with another. Expoſitours labour hard to finde the contexture thereof: but their ordinary Logick which they bring, with all their Analyſes, can never attain it.

I paſſe by, that Jeſus Chriſt preaching had the perfection of Divinity. We have but the ſhreds of this Science, a little ſcantling of this great piece, and ſome few drops of that Ocean; but in Chriſt are incloſed all the treaſures of wiſdom. Now he had the entire body, and we have but a few parcels; ſo his ſtyle hath other rules and other meaſures then ours.

But behold the ſecret which we ought here to conſider. Jeſus Chriſt

ſaw

ſaw the thoughts and the hearts of thoſe to whom he ſpake. If an Oratour had this advantage to ſee the thoughts of them that hear him, he would apply himſelf to them, rather then to the ordinary rules of his Rhetorick, which knoweth not this method. This deſultory ſtyle which we ſee in the diſcourſes of Jeſus Chriſt, hath been often occaſioned by the thoughts of his hearers: According as theſe were formed in them, he addreſſed himſelf to them; and according as others thoughts were bred in them, he turned his diſcourſe on that ſide. The ways of this method are tranſcendent, and appertain to none but him who can read in our hearts.

A conjecture of what our Lord wrote, when the Phariſees demanded his judgement touching the puniſhment of the adultereſſe, Joh. 8.

Once onely we finde that he read, and once onely we finde that he wrote. That

That which he read, is recited *Luke* 4. but that which he wrote is not expreſſed. The holy Hiſtory ſaith, that upon the demand made to him by the Phariſees, ſtooping down, he wrote with his finger upon the ground, two ſeveral times. Some of our moſt eminent Divines think that they were not characters that bare any ſignification, but that they were lines onely or marks drawn without any other meaning or deſigne, but to divert the importunity of the Phariſees, and to make them know that they were unworthy of any other anſwer. But to take it ſo, this action doth not ſeem ſufficiently grave and ſerious, nor, which is more, ſufficiently worthy of the wiſdom of the Son of God. It is therefore more credible that this writing was ſignificative. Now though it be hard to finde what was contained in it, ſince the Hiſtory hath paſſed it over in ſilence, nevertheleſſe many Expoſitours, ancient and modern, have brought their conjectures. Let

it

it be permitted to me to expreſſe mine.

The Law (*Numb.* 5.) ordained that a woman ſuſpected of adultery ſhould appear before the Prieſt; who, among divers other ceremonies, took of the duſt which was on the floor of the Tabernacle, and mingled it with water in an earthen veſſel: afterward, having put the woman to her oath, he wrote in a note thoſe curſes to which ſhe had ſubmitted; and finally blotted out the writing in the water, which he gave her to drink; having firſt declared that if ſhe were innocent, that drink, which contained the blottings of this writing mingled with the duſt, ſhould not be hurtful to her.

Now between this Law and the proceeding of our Saviour toward the Phariſees, there are found divers reſemblances. The buſineſſe is concerning a woman, an adultereſſe. The Phariſees alleadge the Law of Moſes. Our Lord would that they ſhould examine themſelves. He writeth in the duſt

duſt on the floor of the Temple, when this action paſſed; as if he ſhould ſay, You your ſelves, are you innocent? Could you drink this duſt which beareth the writing of the oath of execration? *Let him among you that is without ſin, caſt the firſt ſtone at her.*

Why God ſent for the forerunner of his Son, a Prophet rather then a King: And why there was no Chriſtian King for the ſpace of three hundred yeers after the nativity of Jeſus Chriſt.

God could have raiſed a King, in ſtead of a man clothed with Camels hair, to prepare the way before the Meſſiah: But it would have ſeemed that the foundations of the Kingdom of Chriſt, which is not of this world, had been laid through the ſtrength of the arm of man. The Divine calling alſo hath appeared more evidently in the ſending of a Prophet: for men can make a King, but none

none but God can make a Prophet.

For the ſame cauſe, the wiſedom of God would that the Goſpel ſhould be ſpread thorowout the world, long time before any King or Emperour embraced the Chriſtian Religion: for it is not eaſie to finde in Hiſtory any Prince which made profeſſion of it before *Conſtantine* the Great. Now the Goſpel had been before preached for the ſpace of two hundred and eighty yeers. To declare that it was not at all planted under the ſhadow of humane greatneſſe.

Of

Of the humane nature of JESUS CHRIST.

An excellent gradation in the four Evangelists describing the Genealogie of Jesus Christ.

ALl the Evangelists exhibite unto us the Saviour, but every one of them in his particular method. Saint *Mark* describeth not at all the Genealogie of Jesus Christ, but beginneth his History at his Baptism. Saint *Matthew* searched out his original from *Abraham* (chap. 1.) Saint *Luke* followeth it backward as far as *Adam* (chap. 3.) Saint *John* passeth further upward, even to the eternal generation of this Word that was made flesh (*chap.* 1.) So they lead us to Christ, mounting up four several steps in the which he is represented to us.

In

In the one, we see him onely among the men of his own time, then when he conversed with them.

In the second, he is seen in the tent of *Abraham.*

In the third, he is yet higher, to wit, in *Adam.*

And finally, having traversed all ages, thorow so many generations, we come to contemplate him in the beginning, in the bosome of the Father, in that Eternity in which he was with God.

Beyond this general harmony resulting from the agreement of all the Evangelists together, there is another particular which I shall by and by observe.

Why the Scripture giveth the name of Antichrist to him that denieth the Humanity of our Saviour, rather then to him that denieth his Divinity.

This is Antichrist, which denieth that Jesus Christ is come in the flesh, saith Saint John

John in his first Epistle, *chap.* 4. This Heresie is marked as the most capital, and as the greatest opposition to Christianity. To deny the Humanity of Jesus Christ, is to deny his death, and consequently his resurrection, and all the dispensation of salvation. The Humanity of Christ is more neer unto us, and more perceptible by us, then his Divinity. So that it is an inexcusable crime in man, not to acknowledge the Man Jesus Christ.

Why Jesus Christ, after his resurrection, called himself no more the Son of man, as before-times.

Jesus Christ, before his resurrection, is oftener called the Son of man, then the Son of God: But after he was risen, when he speaketh of himself, he is no more called the Son of Man. Surely, the resurrection hath not brought to nothing his Humanity: but this name of the Son of Man includeth the weakneſſe and sufferings to which he

he had rendred himſelf ſubject as man. Now after being delivered out of this abaſement, and being declared the Son of God by the reſurrection from the dead, he hath changed his ſtyle, and is no more called the Son of Man, which was the name by which he called himſelf ordinarily before his reſurrection. After this, he ſpake divers times to his diſciples, calling to their remembrance the neceſſity of his death, of which he had before advertiſed them: But he no more expreſſed the name of the Son of Man. When he was yet mortal, *It behoveth* (ſaith he) *that the Son of man ſuffer*: But being raiſed from the dead, *Ought not Chriſt* (ſaith he) *to have ſuffered?*

Why the moſt glorious miracles which our Lord wrought, were often preceded by ſome action which witneſſed thoſe weakneſſes to which his humane nature was made ſubject.

In the ſame time that our Lord went

to display his divine power, by some extraordinary miracle, he often beginneth with some act of humane weakneſſe. If he appeaſe the tempeſt, it is after he hath been overcome with ſleep. If he give hearing to the deaf, it is after having fetched a deep ſigh. If he cure him that was born blinde, it is after having made clay of his ſpittle. If he cauſe the figtree to be dried up, the occaſion of it is the hunger that preſſed. If he raiſe *Lazarus* from death, it is after having groned and wept. Finally, if he cauſe the earth to tremble, if he rend the rocks, if he open the ſepulchres, it is after having given up the ghoſt. In the moſt glorious demonſtrations of his Deity, and even before he bringeth them forth, he would have us to ſee that he was truely Man.

Of an admirable harmony which is found between the three periods of the three fourteens numbred in the first chapter of Saint Matthew.

The Evangelist beginneth at those generations that descended from *Abraham* to Christ; and at first presenteth to our sight a long rank of Patriarchs and Kings, which enrich the frontispice of the New Testament, as so many speaking statues, so many precious stones set in the brestplate, or so many stars that went before the coming of the Sun of righteousnesse. All these generations are divided into three fourteens, every one of which endeth in some remarkable change: For we know that Saint *Matthew* reckoneth from *Abraham* to *David* fourteen generations; from *David* to the Captivity, fourteen generations; from the Captivity unto Christ, fourteen generations. The first fourteen therefore ended in *David*, in whom began the

Kingdom of *Judah*, the Tribe from whence our Lord sprang. The second ended at the Captivity of *Babylon*, which overthrew the Throne of *David*. The third and last ended in Jesus Christ himself, who reestablished that Kingdom, and concludeth the Genealogies. So these three periods have three limits, which are

1. *David*.
2. The Captivity of *Babylon*.
3. Jesus Christ.

Now that which I have to note here, is, that the life of *David*, who endeth the first fourteen, was of seventy yeers. The Captivity of *Babylon*, in which was accomplished the second fourteen, was of seventy yeers. And the time current from the nativity of Christ, who boundeth the last fourteen, and all the Genealogies, to the ruine of *Jerusalem*, in which perished the registers and catalogues of the families of the Jews, was seventy yeers: For the most exact

Chronolo-

Chronologie placeth the deſtruction of *Jeruſalem* preſently after the ſeventieth yeer of Jeſus Chriſt. So that the divine providence hath meaſured

- Seventy yeers for the life of *David*, from whom Chriſt was to deſcend.
- Seventy yeers for the Captivity of *Babylon*.
- Seventy yeers after the birth of Jeſus Chriſt, for the verification of his genealogie, in the regiſters of the Jews.

An admirable conformity; which ſheweth among ſo many lights all of them celeſtial, that never other ſpirit then that of God, could have dictated the Scriptures.

Two notable preludiums of the birth of Jeſus Chriſt; and the agreement of the one with the other.

Two women brought forth chil-

dren beyond their age of childbearing, and beyond likelihood : The one, in the Old Teſtament, to wit, *Sarah*; the other in the New, to wit, *Elizabeth* : The one, the wife of him who firſt uſed Circumciſion; the other, the mother of him who firſt adminiſtred Baptiſm, which ſucceeded Circumciſion. God would that *Iſaac* and *John* the Baptiſt ſhould be born of mothers who were paſt the yeers of having children : This was to prepare the ſouls of men to attend yet a greater miracle, to wit, a man born of a Virgin. The ſhadow then of this myſtery paſſed firſt by the Old Teſtament, in *Iſaac*; afterward to the New, in the perſon of *John* the Baptiſt, whoſe birth was immediately followed by that of Jeſus Chriſt.

God hath never publiſhed by miracles the birth of any perſon, except that of Jeſus Chriſt.

Some few (to wit, *Iſhmael*, *Iſaac*, *Sam-*

Samſon, John Baptiſt) have had this honour that their birth hath been foretold and promiſed by the mouth of Angels: but when they have been come into the world, none Angel hath publiſhed their nativity. This glory was reſerved for the Saviour of the world, whoſe birth being come to paſſe, as it had alſo been promiſed by the Angels; ſo beyond that, it hath been publiſhed and ſolemnized by them, with applauſe and great expreſſions of joy, *Luke* 2.

This happie birth hath been alſo followed by another ſigne from heaven, by the apparition of that ſtar which carried the news as far as the Eaſt, and ſerved as a guide to the wiſe men. Never the nativity of any other hath been proclaimed or celebrated by miracles. This alſo hath been particular to Jeſus Chriſt.

Wherefore hath not the Scripture set down the day of the Nativity of Jesus Christ?

It is not mine aim here to report the divers opinions of them who have searched in what season of the yeer, in what month and in what day our Saviour was born. Some place his birth, according to the common opinion, at the Winter-Solstice; others in the Autumnal Equinoctial; others in that of the Spring; and all have nothing but conjectures, more ingenuous then concluding: For the History of the Gospel, by its silence, hath left this point in question.

Now this is it which I will at this present consider, to wit, Why none of the Evangelists, nor other of the sacred Writers, have set down a day so remarkable; the day, I say, of the Nativity of our Saviour.

This is so much the more strange, because the Scripture sheweth us the days of divers occurrences which are of lesse consider-

conſideration. It marketh the month and the Day on which the Deluge began: the Day on which the Ark reſted upon the mountains of *Armenia*; the Day on which the waters were dried from the earth; the day on which *Noah* began to ſet foot again on the earth: afterward; the Day on which the Iſraelites went up out of *Egypt*; the Day of the deliverance of the Jews, in the Book of *Eſther*; the Day on which the Temple was burned by the Babylonians. Wherefore hath it not alſo ſet down the day on which Jeſus Chriſt was born?

It might alſo be asked, why the holy Hiſtory mentioneth the time of the yeer and the Day of the death of Chriſt, that of his reſurrection, that of his aſcenſion; and never mentioneth either the Day or the ſeaſon of the yeer of his nativity.

To ſay that the Evangeliſts were ignorant of it, or that they had forgotten it, or that they were ſilent through inadvertency, or that they neglected it

it as being not at all conſiderable, this would be to run into a thouſand abſurdities, eaſie to be confuted. There muſt therefore be other reaſons of this ſilence, and ſomething that is myſterious. Now I vaunt not my ſelf to have found out the depth; onely I will touch the ſuperficies.

We are therefore to note as a Maxime, that the Scripture never ſetteth down the Birth-Day of any Perſon. It ſpeaketh of the Birth of many, it rehearſeth their genealogies, it reckoneth their yeers, and other particularities; but never ſpeaketh on what Day they were born.

We finde that in ſpeaking of ſome, it expreſſeth the Day of their death; as we ſee in the hiſtory of the ten ſons of *Haman*, *Eſth.* 9. but of whomſoever it ſpeaketh, be they Patriarchs, or Kings, or private men, or good, or bad, it never expreſſeth the Day of their Nativity, though ſuch a date may ſeem to import greatly the ſacred Chronologie.

Now

Now wherefore the Scripture never nameth the Day of the Birth of the children of *Adam*, no, nor one of them, there is without doubt ſome reaſon, though to us it be obſcure. But whatſoever that reaſon be, the Birth-Day of Jeſus Chriſt is clouded in the ſame ſilence. Wherefore? Surely, to the end that among other things which are common to him with the other children of *Adam*, he might alſo be compriſed among them in this point, not to have his Birth-Day expreſſed in the holy Hiſtory. But what doth it concern us that this day is not expreſſed, more then that of other men? As much as it doth concern us that Jeſus Chriſt hath been reckoned among ſinners, even from his Birth. Neither doth it ſerve for an Objection, that he hath been put into their rank more evidently, when he was circumciſed, and when he underwent that purification which the Law impoſed upon the firſt-born: for this truth excludeth not others that ſecond it, though they be not

not founded upon expresse words of Scripture. It is enough that they are implied. This is out of doubt, that the Scripture never said on what day a man was born. It is also out of doubt, that Jesus Christ is compriſed in this universal rule. The question is, Wherfore ? If I have not found the true reason, I have at the least pointed out a principle upon which it may be searched.

Adde to this, that in stead of the Birth-Day of Jesus Christ, the Scriptures expresse that of his death. That is, among divers other reasons because he died on the same day on which *Adam* was created, to wit, the sixth day of the week. The creation of the first *Adam*, and the death of the second, met in the same day. The impurity of our birth, which we have from the first, had not been purged but by the death of the second.

of

Of the ſervice which the Angels have done to the Son of God, from his manifeſtation in the fleſh, until his Aſcenſion.

Ten times they have ſerved him in this ſpace of time.

1. They carried the meſſage of his miraculous conception to the Virgin.

2. They advertiſed *Joſeph*, whom the ignorance of this myſtery had held perplexed.

3 They publiſhed his birth unto the ſhepherds.

4. They gave order to carry him into *Egypt*, to avoid the fury of *Herod*.

5. They had care to cauſe him to be brought back into *Judea*, after the death of the tyrant.

6. They accompanied him and miniſtred unto him, after his temptation in the wilderneſſe.

7. They comforted him in his agony, in the garden.

8. They rolled back the ſtone from the

the door of the ſepulchre wherein he had been encloſed.

9. They declared his reſurrection.

10. They inſtructed his diſciples, who looked up after him aſcending into heaven, that one day he would return.

Never did the Angels ſerve any perſon ſo often, nor in ſo great a number of occurrences, nor in ſo high charges, nor through ſuch diverſity of means, as they ſerved the Son of God. This alſo ought to be reckoned among the marks of the preeminence of our Lord.

Of

Of the Miracles which our Lord wrought, so long as he conversed in the world.

Of the advantage of the New Testament above the Old, in regard of the number of persons which have had the gift of Miracles.

IN all the extent of the Old Testament, there are not above seven men to whom God gave the power of working Miracles.

Moses and his brother *Aaron*, famous for the wonders wrought by them in *Egypt*, in the Red-sea and in the wilderneſſe.

Joshua, who ſtayed the Sun and Moon in their courſe.

Samuel, who changed the whole face of the air in an inſtant, affrighting *Iſrael* by thunders

thunders and miraculous rain, 1 *Sam.* 12.

A Prophet (mentioned 1 *King.* 13.) who rent, by his word alone, the Altar set up against the Ordinance of God, and scattered the ashes. The same Prophet also healed the hand of *Jeroboam*, which was dried up.

Elijah, who shut and opened heaven, caused fire to come down, raised from death the son of the widow, *&c.*

And lastly, *Elisha*, famous for divers great Miracles.

There have been none but these seven men, upon whom this power hath been conferred. The other Miracles which are recited in the Old Testament, or which have gone before the coming of the Son of God, have been wrought without the intervention of men.

There may be, to speak this by the way, some allusion or reference of the seven Angels of the *Revelation*, working upon the Sun and upon all the elements, to these seven men which have here-

heretofore exercised this miraculous power. But this matter concerneth not the present subject.

That which I have here to say, is this; That the New Testament hath been furnished with a greater number of persons endued with the power of Miracles, then the Old was; yea, with a very far greater number. At one onely time, the Lord ordained seventy men, with power to heal the sick, to cleanse the lepers, to raise the dead, to cast out devils, to tread upon serpents and scorpions, and upon all the force of the enemy: And this, without reckoning the twelve principal disciples, who were also provided of the same gift: and those which afterward had it, as Saint *Paul* and others. I account this point among the advantages of the New Testament, that in it the miraculous power of God hath raised so great a number of instruments, in comparison of them which it employed for the Old Testament.

Wherefore till the coming of the Son of God, there have passed many ages without that any person hath had the gift of Miracles.

The last of all those which wrought Miracles before the coming of our Lord, was *Elisha*. Now from *Elisha* till that time when the Son of God began to manifest his glory by Miracles, there passed welnigh eight hundred yeers. In so long an interval of yeers, there was not found a person that had the gift of Miracles, although many had that of Prophecie.

Certainly, the wisdom of God would that this great length of time should serve to make them desire that which had not been seen after so many ages, to wit, Miracles wrought by the hand of man; as afterward, those that were spectatours glorified God, that had done this honour unto men in giving them this power, *Matth.*9.8. That it should dispose their spirits to the expecta-

pectation of the Messiah, who was to come with miraculous works. That it should serve to make them the better to weigh the importance of his Miracles, after so long a surcease of the gift of Miracles. And lastly, that which is the principal, that it should serve to distinguish him from other men.

To see how, behold this that ought to be considered. We say, and it is true, that the Miracles of our Lord have demonstrated that he is the Christ. This proof seemeth not sufficient: for *Elijah*, *Joshua*, *Moses*, and the others which we have mentioned, wrought Miracles also, and yet no man ever thought that any of them was the Christ. But this was because none of them came at the time which had been set down for the coming of the Messiah, but all preceded it very far. The Divine Providence did purposely interpose a long distance of ages between them and the time which was destined for the coming of Christ, to the end to

ſhew that none of them could be the Chriſt. If then when the coming of Chriſt approached, ſome other had appeared with the gift of Miracles, he might have been taken for the Meſſiah himſelf, conſidering the concurrence of time: but this inconvenience hath been prevented. The following queſtion is referred alſo to this.

Why none of them from whom Chriſt is deſcended according to the fleſh, hath had the gift of Miracles.

This is remarkable, that of ſo many anceſtours of whom Chriſt is iſſued, there is not one that hath wrought a Miracle: Neither *Enoch*, nor *Abraham*, nor *David*, nor ſo great a number of other famous men, have been honored with this gift. And it is eſpecially to be conſidered, that none of the Tribe of *Judah* wrought Miracles, till our Lord came.

This Tribe had been deſigned among all others, to be that of which Chriſt

Christ ought to be born. It was important then that none of this race should work any Miracle before our Lord, to the end that none other might be taken for the Messiah. Of all those which have wrought Miracles, there was not one of the Tribe of *Judah*. Not *Moses* nor *Aaron*, who were of the Tribe of *Levi*. Not *Joshua*, who was of *Ephraim*. Not *Elijah* nor the others, the Tribe of whom is either different or uncertain. Our Lord is the first of the lineage of *Judah*, that wrought Miracles. And before him, God would never grant that power to any person of that Tribe.

Why John the Baptist had not the gift of Miracles.

The birth of so great a man, who was more then a Prophet, was truely preceded by Miracles, but himself never wrought any Miracle. This is also, in part, for the same cause which I have already spoken, to the end that

it might not be thought that he was the Christ, whereas he was none other then his forerunner. And indeed, already eyes were cast upon him as if he had been the Messiah. But there is also another reason which ought here to be considered.

The first that wrought Miracles under the Old Testament, was the same man that gave the Law, to wit, *Moses*. The first also that wrought Miracles in the New Testament, was the same that brought the Gospel, to wit, Jesus Christ. This prerogative appertained to him, to be the first which should seal the New Testament by Miracles, as *Moses* had been the first that sealed the Old. This could not be agreeable to *John* the Baptist.

Of the divers degrees or steps by which our Lord displayed his miraculous power toward the bodies of men.

The Son of God began his Miracles at the nourishments of the body of man,

man, when he changed the water into wine. Afterward he manifested his power in healing the sick. And lastly, continuing still to do good unto the living, he proceeded so far as to raise the dead.

Sometimes he hath brought forth one great Miracle, to be the forerunner of a greater Miracle. Having healed the servant of the Centurion, who was neer unto death, on the morrow he raised him who was perfectly dead, to wit, the young man of *Naim*, *Luke* 7. Having healed her who had been sick twelve yeers, the same day he raised her that had been dead, being of the age of twelve yeers, *Mark* 5.

It behoveth here to note the divers ages of sicknesses and infirmities of those which he healed. Some had been afflicted since twelve yeers; as the woman already spoken of. Others, since eighteen yeers; as the woman bowed together, *Luke* 13. 11. Others, since eight and thirty yeers, *Joh.* 5. 5. Others, from their infancy; as the Lunatick,

Mark 9.21. Others, from their birth; as he that was born blinde, *Joh.* 9.1. So that the Son of God, be it in healing the bodies of men, or raising them from the dead, hath extended his power from their cradle to their grave.

Of the divers actions which Jesus Christ hath done in the Temple of Jerusalem.

He entered into the Temple divers times, in divers qualities, and for divers functions.

1. He entered as a private person, and a member of the Common-wealth of *Israel*; when he was presented to the Lord, fourty days after his nativity, *Luke* 2.22.

2. He did the act of a Disciple, at the age of twelve yeers, hearing the Doctors, and asking them questions.

3. He did the act of a Doctor, when he preached and taught.

4. He did the act of a Redeemer, when he pardoned the adultéresse.

5. He did the act of the Lord and Master

Master of the Temple, when he chased out the buyers and sellers that profaned it.

6. He performed also the act of a Soveraign, in the Miracles which he wrought. And this furnisheth us with the Consideration following.

Why no man ever wrought Miracle within the Temple of God, except the Son of God. An observation upon this subject.

We are not of the opinion that this came to passe casually, or for want of occasion, or without cause worthy to be considered, that our Lord was the alone man that hath exercised the power of Miracles within the house of his Father: This is one of the marks of his preeminence, and of the jurisdiction which he had in that place. Many men have wrought Miracles in divers parts, but none of them wrought them within the compasse of the Temple. It was promised (*Malach.* 3.) that the

the Lord, which is the Meſſiah, ſhould come into his Temple. Now Jeſus Chriſt willing to ſhew that it was himſelf that was to come, cauſed himſelf to be taken notice of within the Temple it ſelf, by the Miracles which there he produced; there, I ſay, where none other had that power.

It may be obſerved here, that there have been two perſons that have been ſtruck with miraculous plagues in the Temple; a King, and a Prieſt; to wit, *Uzziah*, and *Zacharias* the father of *John* the Baptiſt. The one became leprous, and the other dumb; 2 *Chron.* 26. *Luke* 1. But never any ſick or impotent were miraculouſly healed in the Temple, till the comming of the Son of God, who there healed the blinde and the lame, *Matth.* 21. 14.

Why

Why Jeſus Chriſt, when he was hungry, or thirſty, or weary with travel, never helped himſelf by his miraculous power, to give himſelf refreſhment.

When others wanted drink, he turned water into wine: But when himſelf was thirſty, he deſired water of the Samaritan woman. When others were hungry, he multiplied the loaves, and ſatisfied thouſands of men: But when himſelf was preſſed with hunger, and had addreſſed himſelf to the fig tree which had no fruit, he cauſed none to be brought forth, though he could have done it forthwith. So he endured the wearineſſe of the way, (*Joh.* 4. 6.) although he might have cauſed himſelf to have been carried by Angels, or lifted up by the Spirit, as *Philip* afterward was, *Acts* 8.39,40. In ſum, he never uſed Miracles for his own refreſhment.

As he came for others, ſo all his Miracles have been for others. And this

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is one part of his annihilation of himself, that using his miraculous power for the refreshment of others, he never used it for his own.

Why the Son of God, after he was raised from the dead, ceased from healing the sick.

Our Lord being in the world, healed corporal maladies, so long as he himself was burdened with our infirmities, that is to say, before his Resurrection. After that he was raised from death, he remained upon the earth fourty days, conversed with men, wrought divers Miracles, but healed not any that was sick. This is not because his power was impaired, since it was become more glorious; nor that he had less charity then afore-time; nor that there wanted those that were sick in *Israel*: But that he healed no more, was because he had appropriated that kinde of Miracles to the time of his humiliation. Wherefore the Scripture

(*Matth.*

(*Matth.*8.17.) rehearſing his curing of divers ſick men, ſaith, that by ſuch acts was verified that Prophecie that ſaith that *he took our infirmities, and bare our ſickneſſes*: For that place ſetteth them down as terms equivalent, as far as concerneth bodily infirmities, to have undergone them in his perſon, or to have healed them in others; for he never wrought theſe miraculous cures, but ſo long as himſelf was capable of infirmity.

Of the Tears of Chriſt in the days of his Fleſh.

WE read not that he wept, till within a few days before his death: and it ſeemeth that he became every day more ſenſible of our miſeries, according as he tried them by experience more and more. The Scripture ſpareth not to ſay, that he learned

learned obedience by thoſe things which he ſuffered, *Heb.* 5.8.

Thrice we read that he wept. The firſt time, for one man; the ſecond, for one nation; and the third, for all Mankinde. For one man, when he wept over the Sepulchre of *Lazarus*: for one nation, when he wept over *Jeruſalem*, foreſeeing the ruine of it, and the deſolation of the whole people of the Jews: for all mankinde, then when he offered up with ſtrong crying and tears, prayers and ſupplications to him who could ſave him from death, *Heb.* 5.7.

Chriſt

Christ condemned by *Pilate*.

A Consideration why the names of divers wicked men are set down in the history of the Passion of Christ.

SOmetimes the Scripture expresseth the name of a man who seemeth to be of little importance, and sometimes it suppresseth the name of another which should be more considerable. It tells us the name of the robber whom the Jews preferred before Jesus Christ, when *Pilate* gave them the choice to release to them one of the two: Yet it nameth not the thief which was converted, although that it should seem that his name ought rather to be mentioned then that of the other. Now setting aside the reasons of this silence, we will retain this, that when the Scripture expresseth the name

name of a wicked man, this is not always onely to set down the circumstances of the History, but often for other causes.

Among all the wicked men which are compriſed in the Hiſtory of the Paſſion, there are ſeven marked by their names: *Judas*, *Annas* and *Caiphas*, *Malchus*, *Herod*, *Barabbas*, and *Pontius Pilate*. Now it ſeemeth that the Scripture, which reciteth how all ſorts of men contributed to the death of Chriſt, would alſo name one of every condition: One of the houſhold of Chriſt; One High Prieſt, and another inferiour; One ſervant; One King; One Judge; yea, one thief. This doth not exclude the particular reaſons for which every one of theſe men aforeſaid hath his name in this Hiſtory. It importeth that *Malchus*, who was none other then a ſervant, was named as well as *Caiaphas*; and *Barabbas*, as well as *Pilate*, though the one be more conſiderable then the other.

The

The name of the Romane Empire hath intervened both in the birth and death of Christ.

The Edict of *Cesar*, who caused the inrolment mentioned *Luke* 2, served to prepare the place where Christ ought to be born: and the authority of *Cesar* served to procure the death which Christ ought to die. It was requisite that all the mysteries of the Redemption should be fulfilled in that time in which this great Monarchy commanded in *Judea* 5 yea, it was requisite that it should be one of the instruments, even in acts quite contrary. It lodged Christ coming into the world, and afterward caused him to go out of the world. It provided a Cradle for his Birth, and afterward the Crosse for his Death.

The Death and Burial of CHRIST.

Four glorious occurrences, distant many ages one from the other, and coming to passe on the like day.

THe calling of *Abraham*, when God drew him from *Ur* of the Caldeans: The going of the Israelites out of *Egypt*, after having kept the Passeover: The Decree of the restauration of *Jerusalem*, mentioned by the Angel to *Daniel*, *chap.* 9. 25. And finally, the death of Christ, are four points of an high consideration, and admirable in their correspondencies.

Now although they are separated the one from the other, by divers so long distances in regard of yeers, yet they all meet together in the same day. The History teacheth us that the Israelites

elites, went out of *Egypt* within that proper day and the ſame night in which came to be expired the four hundred and thirty yeers which had paſt after the calling of *Abraham*. That calling then came to paſſe on the ſame day, *Exod.* 12. The day alſo of the death of Chriſt, which is that of the Paſſeover, doth concur with the other: and the ſame day, according to the beſt computation, ended the ſeventy weeks of *Daniel*; whence it followeth that they began on the ſame day, the day on which went forth the Decree to rebuild the holy City.

This wonderful concurrence preſenteth to our eyes Jeſus Chriſt dying on the ſame day on which *Abraham* departed out of *Caldea*, that *Iſrael* went out of *Egypt*, and that the Decree was pronounced to raiſe again the walls of *Jeruſalem*. Thus the death of Chriſt extendeth it ſelf as far as thoſe ages that have paſt long before it, and his Day is found alſo within the faireſt days of the Patriarchs.

An advertiſement touching the Name of Altar improperly aſcribed to the Croſſe.

I repeat now what I have ſaid in another Treatiſe. There is nothing more ordinary in this ſubject, then to hear named *The Alter of the Croſſe*; under the pretext that Jeſus Chriſt was offered on the Croſſe. But it followeth not that the Croſſe had the place or quality of an Altar in this Oblation. Neither doth the Scripture ever call it ſo, although it ſpeaketh ſo often of the Croſſe and of the Sacrifice of Chriſt.

Let it not diſpleaſe ſo many learned men who have authorized this vulgar phraſe, That Chriſt was offered on the *Altar of the Croſſe*. The Croſſe was not the Altar of this incomparable Sacrifice. The name of *Altar* is of greater importance then many men conſider. This is an irrefragable Maxime, That the Altar is greater then the Offering

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in as much as it is the Altar which ſanctifieth the Offering, *Matth.* 23. 19. Whence would follow, that which none ſhould dare to think, that the Croſſe ſhould be more excellent then the Body of Jeſus Chriſt, yea, that it had ſanctified it.

All that can be ſaid, when the name of *Altar* is given to the Croſſe, is this, that it is not underſtood ſo in effect, but onely by way of ſimilitude or alluſion. But ſuch a ſimilitude transferreth to the Croſſe a title which appertaineth to none but Chriſt; for on the Croſſe himſelf was the Altar, the Sacrifice, and the Prieſt altogether. Under the Law, theſe were different things, becauſe one of theſe figures alone could not repreſent Chriſt in all theſe three qualities; but in him they are found united, and no creature hath had part in this honour. Why then ſhould we communicate it to the wood of the Croſſe? Either this phraſe hath helped toward the adoration of the Croſſe; or it hath proceeded from that Superſtition;

ſtition; or howſoever it be, it hath been unwiſely introduced, without taking heed to the conſequences which it draweth after it.

Why the Scripture ſpeaketh of what matter the Croſſe was made, yet expreſſeth not the form of it.

It concerneth us to know that it was of wood. This particularity ſhould ſeem little conſiderable, if the Apoſtle had not opened the myſtery, ſhewing that Chriſt hath delivered us from the curſe, inſomuch as he was hanged on the tree; becauſe this kinde of death was curſed by the Law, *Deut.* 20. 23. *Gal.* 3. 13. But for the ſtructure of it, of how many pieces it was compoſed, how they were placed, and in ſum, what figure it had, this is that which the Scripture paſſeth under ſilence, as not neceſſary. The form which is commonly given to the Croſſe, is contradicted by the learned, which repreſent it quite another.

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We ſhall obſerve from hence, that ſuppoſing we had the true figure of the Croſſe, and that it were an object of adoration, as the Church of *Rome* teacheth, this honour would not appertain to any but Croſſes of wood; for Jeſus Chriſt was not crucified on a Croſſe of ſtone, or ſilver. Nevertheleſſe they make Croſſes of all things; but this is to falſifie that of Chriſt, under pretext to repreſent it.

None hath wrought Miracles at his death, except the Son of God.

This is remarkable againſt the Jews. Divers great ſervants of God have wrought Miracles in their life, but never in their death. Was there ever man at whoſe death appeared ſuch wonders as at the death of Chriſt? Whence cometh it that neither *Moſes*, nor *Joſhua*, nor *Samuel*, nor Prophet, nor King, nor Patriarch, hath wrought any Miracle dying? And whence cometh it that this crucified having given up

the Ghoſt, rendeth the Veil of the Temple, darkeneth the Sun, cleaveth the Rocks, ſhaketh the Earth, and opened the Sepulchres? The exploit of *Samſon* dying, howſoever prodigious, yet it was not miraculous, to ſpeak properly; nor doth it approach any thing neer to thoſe great wonders which our Lord wrought in his death. Wherefore is Jeſus Chriſt the onely man among all men, whoſe death hath been honoured with viſible miracles, if not to diſtinguiſh him from all other men, by a mark ſo illuſtrious? So, as I have obſerved before, as well the Birth as the death of Chriſt have been ſignalized by miracles; and never any man whatſoever hath had the like honour.

Three ſignes from heaven, exhibited in three ſeveral paſſages, by the which Jeſus Chriſt hath been declared publikely to be the Meſsiah.

In the courſe of the life of Jeſus Chriſt, in the days of his humiliation, we

we consider his Nativity, his Baptism, and his Death. His Nativity, in which he began to appear in the world. His Baptism, by which he entered into the functions of his Office. And his Death, by which he finished the work of the Redemption.

Every one of these mystries was immediately followed and overtaken by a signe from Heaven, and that way shewed unto the world.

His Birth, by the Star which carried the news as far as the East, preceded by the acclamation of Angels publishing this happie Nativity.

His Baptism, by the opening of the Heavens, and the descent of the holy Ghost in the shape of a dove, accompanied by the voice of God.

His Death, by the miraculous darkning of the Sun, which filled all the earth with darkness.

When the Jews demanded that Jesus Christ should authorize his calling by some signe from Heaven, they should have learned that which passed

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at his Birth and his Baptiſm ; and afterward, they ought to have conſidered that which happened at his death. They had then ſeen his calling atteſted by three ſignes from Heaven.

Why the High Prieſt, who repreſented Jeſus Chriſt, never came neer to the dead; and yet Jeſus Chriſt did the contrary.

The Law forbade the High Prieſt to touch a dead corps, yea to enter into any houſe in which there was one deceaſed, yea to ſhew any ſigne of grief, were it for his own father or mother, *Levit.* 21. 10, 11. Whence it appeareth, that if he found himſelf in any place where any perſon was at the point of death, it behoved him to depart from thence immediately ; his preſence being incompatible with that of a dead body.

But on the contrary, Jeſus Chriſt entered into the houſe where lay the dead body of the daughter of *Jairus* : Himſelf took her by the hand : He touched

touched the Coffin of the young man of *Naim*, that was carrying to the grave: He shed tears over *Lazarus* already putrified. These particuiars are more important then they seem to be.

Certainly, the defiling which the Law findeth in dead bodies, might bear a reflexion upon the Priest, because he was not capable of removing the corruption of death. But he which is able to give life unto the dead, is above this Law, and the reach of this infection. Here is seen a notable difference: The Mosaical Priesthood abandoneth the dead, and leaveth them in their uncleanesse, because it cannot remedy it: But the true and eternal Priest, because he raiseth the dead, hath conversed with them, and his touch hath restored their life. He cometh to search us, yea, within our graves, yea, he guardeth our bones.

Why the fear of death was more excuſable in the Saints of the Old Teſtament, then it is now: And why we ought not to imitate them in all that which have ſpoken concerning this ſubject.

We ſhould finde it ſtrange that the apprehenſion of a natural death ſhould make a Chriſtian to ſpeak ſo as *Hezekiah* ſpake, when he believed he ſhould die, *Iſai.* 38; or as *David*, *Pſal.* 6. It is a matter of aſtoniſhment that theſe great men have been ſo exceeding fearful of their departure out of this world. Here I paſſe by the particular cauſes from whence proceeded this weakneſſe. But in general, before that Jeſus Chriſt died, death was more dreadful then it hath been ſince; for as yet death was not ſwallowed up in Victory; and the faithful of the Old Teſtament had not the example of Jeſus Chriſt dead, as we have. The fear of death therefore was more juſt in them, then it can be in us: From whence

whence it followeth, that it is not ſtill permitted to us to ſpeak as they did when we are menaced with death. It would be very hard to approve that a Chriſtian ſhould complain of this, that he ſhould no more behold God in the land of the living, and that he is deprived of the converſation of this world; or to alleadge, that he might not die, that the dead praiſe not God. Theſe complaints and the like diſcourſes which the Fathers of the Old Teſtament have uttered upon this ſubject, have no more place ſince that Chriſt died and roſe again; as I ſhall ſpeak more particularly upon the Article of the Reſurrection.

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The deſcent of CHRIST into Hell.

An obſervation upon the words of the Apoſtle, Rom. 10. 6, 7. *forbidding to ask who ſhall aſcend into heaven, or who ſhall deſcend into the abyſſe?*

AMong ſo many men ſignalized by extraordinary events, there are two remarkable; one of which aſcended into heaven, and deſcended; the other deſcended into the deep, and reaſcended. The firſt is *Elijah*, who was carried up into heaven, and afterward came back to the earth, to accompany the Son of God in his Transfiguration. The other is *Jonah*, who went into the bottom of the gulfs, and returned living. But the one and the other were but a ſhadow of Chriſt, to whom all theſe paſſages and returns agree more per-

particularly : For not onely he descended into the Abysse and returned, but he is also ascended into heaven yet once more to come down.

Now I go not about to examine in what sense he said, even before his Ascension, that already he had ascended into heaven, and already had descended from heaven, *Joh.* 3. 13. But concerning his descent into the deep, the Apostle explaineth it openly, when he opposeth those two one to the other, *To descend into the deep*, and *To be brought back from the dead.* For from thence followeth, that to be brought back from the dead, is to reascend from the Abysse. And this also presupposeth, that to descend into the Abysse, is none other thing then to be reduced to the estate of the dead. As for the name of the Abysse, it is known that Jesus Christ calleth his Sepulchre the heart of the earth, comparing it to the place where *Jonah* had been in the Abysse, *Matth.* 12. 40. From hence it cometh, that many understand by

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the descent of Christ into hell, that after his burial he was yet farther humbled so far as to sojourn in the estate of the dead, that is to say, within his Sepulcher, from whence he was raised by his Resurrection.

Why Christ being on the Crosse, pronounced the first words of the 22 Psalm.

These words expresse the complaint which he made of being forsaken of God. And many Orthodox men take that extreme humiliation of Christ for his descent into hell. Now why he did use the words of this *Psalm*, a reason is given. There is not a passage in all the Old Testament which better representeth the estate of Christ upon the Crosse. There is seen the parting of his garments, the casting of lots for his coat, his hands and feet pierced, his enemies wagging the head, and vomit out their mockeries. He therefore used this *Psalm*, as having been dictated for him.

But

But to this reaſon, which is notorious to every one, I will adde another, which I ground upon an hypotheſis maintained by ſome interpreters. The firſt action, ſay they, that the Prieſts and the Levites daily did in the Temple, into which they entered at break of day, was to ſing this two and twentieth *Pſalm*; the which, upon this occaſion, beareth for the title, *A Pſalm of the dawning of the day*, and beginneth, *My God, my God, why haſt thou forſaken me?* I obſerve from hence, that the firſt words with which the Prieſts began the firſt hour and the firſt act of their Functions, are the ſame which Chriſt uttered in the laſt hour and the laſt act of the Redemption: For having been already three hours upon the Croſſe, upon the point of rendering up his ſpirit into the hands of his Father, and of declaring that all was finiſhed, he cried out, *My God, my God, why haſt thou forſaken me?* He ended where the Prieſts began, to ſhew that all the ancient Prieſthood, and all the ſervice of the

Temple, from their beginning, then expired and finiſhed in him, who is the end and cloſure of the Law.

The fruits of the death of CHRIST.

Why the Son of God deferred ſo long time to come and explate the ſins of the world.

THis queſtion, which the ignorant will blame of raſhneſſe, is ſuggeſted unto us by the Scripture it ſelf, which hath ſet down the ſolution of it. It is not enough to ſay, according to the faſhion of the ignorant, that Jeſus Chriſt came not ſooner, becauſe God would not have it ſo. We are to know why he would it not, ſince himſelf hath ſhewed us the cauſes, in the which are ſeen the rays of his wonderful wiſdom.

About

About four thousand yeers passed after the fall of *Adam*; before the Son of God came: Sin multiplied with the multiplication of mankinde: Death destroyed one generation after another: All ages groaned for the Deliverer; but he appeared not till after so long a time.

Now setting aside the marvellous Oeconomy by which God measured and divided the times which preceded the coming of Christ, in which is seen an infinity of steps and proportions, as so many stars which marched before the Sun; we will onely say, That it was important for the glory of God, and to render so much the more glorious the benefit of Redemption, that sin and death should reign a long time, and devour a long rank of generations, before the Saviour should shew himself: For that long durance of sin and death, extending it self thorow so many ages, and infolding all the successions of people born the one after the other, hath caused to be seen how

great was the misery of mankinde, and the necessity of the remedy; and how great is the vertue of Christ who hath healed an evil so universal, and so inveterate, *Rom.* 5.14.

That for these ends, and to shew the abundance of Grace, God permitted that sin should abound; and that it might abound, the Law intervened, *Rom.* 5.20. It behoved therefore first that there should passe a long time before the Law should begin her raign, and a long time before she should yeeld place unto Christ.

That the sin of *Adam* lost those that came after him; but the death of Christ hath saved both them that went before and came after it. As therefore the first *Adam* hath caused to die those which were born many ages after him; so the second *Adam* hath quickned them which were dead many ages before him. And this hath been one of the causes of the retarding of his coming, to wit, that he would shew his power working backward to the foregoing ages. And

And finally, That it was convenient, before Christ died, to make it known to the world that the expiation of sins could not be wrought any other way. To this effect, God proposed first the blood of beasts in Sacrifices; afterward, the blood of man in Circumcision; afterward, an infinite number of washings, with all the works of the Law; as if he would that men should assay all the means which could be imagined for the expiation of sins. But this was to the end that they should acknowledge their impotency, and should cast their eyes upon the future Sacrifice of Christ. Now it was requisite that a good part of the age of the world should passe in the studie of these rudiments, before God should send his Son, *Gal.* 4. 1, &c.

An admirable concurrence of the time of Redemption with the times of the most famous Ceremonies of the Law. An observation upon this subject.

It concerneth us that we know the Yeer, the Seaſon, the Days, yea the Hours, in the which Chriſt perfected the work of the Redemption. The Law hath marked certain Times as notable among all others. Among Yeers, that of Jubilee, which returned from fifty to fifty yeers, in the which ſervants were ſet at liberty, and lands alienated returned to their firſt owners. Among the annual Feaſts, that of the Paſſeover, which was the firſt and principal of all the ſolemnities of the yeer. Among the Days, the Sabbath, of which the preeminencies are ſufficiently notorious. Among the Hours of the day, that between the two veſpers, which we reckon the third after noon; in which every day was offered the evening Sacrifice, which was the concluſion

cluſion of all daily Ceremonies, *Exod.* 29. 39. and in which alſo was ſlain the Paſchal Lamb, when his yeer-day was come, *Exod.* 12. 6.

Now the Redemption met in all theſe times; in the Yeer of Jubilee, in the Paſſeover, in the Hour of the Evening Sacrifice, and in the Sabbath. In the Yeer of Jubilee, according to the moſt exact Chronologie, which reckoning every fiftieth yeer after the diviſion of the Land of promiſe to the yeer in which Chriſt died, findeth that he ſuffered in the yeer of Jubilee: in the Paſſeover, as it is evident by the Hiſtory of the Paſſion: in the Hour of the Evening Sacrifice, which the Jews called the ninth hour, in the which Jeſus Chriſt gave up the Ghoſt: And finally, in the Sabbath, our Saviour all that day reſting in the Sepulchre. I know that many, long time agone, have conſidered all theſe particularities, but in parcels, every one ſeparately. That which I here obſerve, is the general concurrence of all the times

the most famous in the Law, with the time of the Redemption, which comprised and determined all.

To all this I will adde this Observation. The yeer of Jubilee began the tenth day after the Equinoctial of *September*, *Levit.* 15. 9. and Jesus Christ died a few days after the Equinoctial of the Spring following: Whence it appeareth that he died in the midst of the yeer of Jubilee, between the six first months and the six last: But the last six months which his death anticipated, have been disjoyned from the precedent, as appertaining no more to the yeer of Jubilee, which hath been cut asunder in the middle, that it might be rendered wholly dead.

A mysterious reason of the name which the Apostle giveth to the Sacrifice of Christ, calling it A Sacrifice of a sweet smelling savour, *Ephes.* 5. 2.

Many read these terms of the Apostle, without knowing the importance, nor

nor seeing at what they aim. The common Expositours will be contented to tell us, that the Sacrifice of Christ is of a good smell, that is to say, pleasing to God. We know that this is true: but to know it well, we ought to learn from whence the Apostle fetched this phrase, and what it is at which he looketh back.

It behoveth therefore to observe that there were two kindes of Oblations under the Law. One sort was accompanied with a perfume of Incense which was burned with them; and for this cause they are called *Offerings of a sweet savour*, Levit.2.2.9. The others, howsoever approved by the Law, bare not the name of *Oblations of a sweet savour*, because they were without perfume, *Levit.*2.12. And particularly it is to be noted, that it was forbidden to burn any perfume upon the Oblations which were presented for sins, *Levit.*5.11. in which the Law-giver gave to understand, that the memory of sin, yea the Sacrifices which mentioned them,

them, were not of a sweet savour, *Numb* 5.15.

Upon this, we are to consider why the Law declared that that which was offered for sins, could not be of a sweet savour, seeing that Christ was offered for sins, and yet his Oblation was of a sweet savour to God his Father. The reason is, that the Legal Oblations removed not at all the infection of the sin which they represented, rather themselves remained burdened with it: But Christ bearing our sins upon him, vanquished and carried away this corruption. This point furnisheth us with an invincible argument against the Jews. By the own sentence of the Law, all the Expiatory Offerings which it prescribed, failed of a sweet savour, and could not content the justice of God. From whence it followeth (otherwise we are for ever miserable) that there is another kinde of Offering, another Sacrifice of Expiation, quite other then those of the Law, which abolisheth the stench of our crimes.

crimes. And this quality cannot appertain but to the body of Christ, *Isai.* 53 5, 6.

The Resurrection of CHRIST.

Nine examples of the Resurrection of the dead, which have gone before or followed the Resurrection of Christ. An Harmony between those that were raised under the Old Testament, and those that were raised by the Son of God, while himself was yet mortal.

THE Wisdom of God hath shewed the Resurrection of the dead in divers examples, which it hath distributed with order and proportion.

Three before the coming of Jesus Christ,
Three by Jesus Christ himself before his death, And,
Three

Three after the Resurrection of Jesus Christ.

Before the coming of Christ, God raised the son of the widow of *Sarepta*, the son of the *Shunamite*, and one dead man that had been cast into the Sepulchre of *Elisha*, 1 *King*. 17. 2 *King*. 4 and 13.

Jesus Christ, before his death, raised the son of the widow of *Naim*, the daughter of *Jairus*, and *Lazarus*, *Luke* 7.15. *Matth*. 9. *Joh*. 11.

After the Resurrection of Christ, God hath first caused to be seen that of many Saints which were raised out of the dust, *Matth*. 27.52,53. Afterward, that of *Tabitha*, *Acts* 9.40. And for the third example, that of the young man *Eutychus*, *Act*. 20.9,10,11,12.

There are notable resemblances between the three that were raised under the Old Testament, and the three which Jesus Christ raised before his death. The first raised from the dead in the Old Testament, was the onely

son

son of a widow; and the first raised in the New Testament, was the onely son of a widow. The one in *Sarephta*, the other in *Naim*. In both the Testaments, God began the Resurrection of the dead by the demonstration of his Mercy, as well as that of his Power. Moreover, the last of the three raised before the coming of Christ, was already entered into the grave, where he touched the bones of the Prophet *Elisha*; and the last of the three raised by Christ, to wit, *Lazarus*, had already stayed four days within the Sepulchre.

Why Christ rose not again the day after his death; but suffered the whole Sabbath day to passe over, before he returned to life.

I passe by the ordinary reasons which are brought concerning this, and will onely observe a Maxime which I finde in this matter, to wit, *That never any dead man was raised again on the Sabbath day.* The Son of God hath healed many

many ſick on the Sabbath day, but ye
read not that on that day he raiſed an
dead. And in ſum, none of all thoſe
which were returned to life, as well
under the one as the other Teſtament
and of whom we have conſidered the
catalogue and the order according to
which they are ranked, hath been rai-
ſed on the Sabbath day. I ſhall verifie
this, when I ſhall come to expound the
fourth Commandment of the Decá-
logue. For the preſent queſtion, we
may ſay that Jeſus Chriſt, who is the
Head of the Reſurrection, would ſhew
the communion which is between him
and others that are raiſed, in whom we
have a preludium of the general Re-
ſurrection. And foraſmuch as none of
them recovered life on the Sabbath
day, he alſo, not to ſeem to disjoyn
himſelf from them, would not that his
Reſurrection ſhould fall on that day.
This excludeth not the other reaſons
of the time of his ſtay among the dead

A comparison of the time which God employed in the Creation, with that which he employed in the Redemption: And of the days of the one and the other.

The time of the Creation was six Days; that of the Redemption was but of three Days, which is the lesse by one half. But the Wisdom of God hath divided the time of the Creation in two equal parts, each of three days; the first three being distinguished from the three following, by a most evident mark.

The first three days of the world, with their nights, had neither Sun, nor Moon, nor Stars, but preceded the being of all these lights; in which they have been different from all other days that since have come. As therefore the Creation hath had three days extraordinary, so the Redemption in the which the world hath been as created anew, hath had these three marvellous days in the which Christ continued among

among the dead ; It is to be observed, that himself speaking of the three days of his stay within the bowels of the earth (*Matth.*12.) which ought not to be understood of three entire days, had regard to the history of the Creation, which reckoneth the Evening and the Morning for a Day, a part for the whole, *Gen.*1.5,8.

The first and neerest cause of the three days detaining of Jonah *in the whales belly.*

The intention of God indeed was to present unto men in *Jonah* a type of the Resurrection of Christ, as every one knoweth. But there was first another reason for which the Prophet was not delivered before the third day.

The chastisement of the sinner oftentimes answereth to the fault, even to circumstances. This happened to *Jonah*. His History telleth us that *Nineveh* was a City of three days journey, *chap.*3. 3. For having refused to take this walk of three days in *Nineveh*, he was

was condemned to keep prison three days, within the whale. The three days which he would not passe over in a great City among men, it was necessary for him to passe in the intrails of a fish, out of the sight of men and sun. From this historical consideration, we come to that of this great mystery which is enclosed in the detention and deliverance of *Jonah*.

The Resurrection of Christ figured in Hezekiah, *by a double resemblance.*

It is sufficiently known that this Resurrection, as touching the circumstance of the Third Day, hath been prefigured in *Isaac*, in *Jonah*, in *Hezekiah*: A Patriarch, a Prophet, a King, have been the types. *Isaac* destined to be offred an whole-burnt-offering, and remaining as dead in the brest of his father, is as returned to life on the third day, *Gen.* 22. *Heb.* 11. 19. And this, for the more ample correspondence, happened very neer the same place

where Christ afterward was buried, and where he rose from the dead. *Jonah* issuing from the depth of the sea, giveth the term of fourty days to the Ninevites: And this figure which marketh out the Resurrection of Christ on the third day, extendeth also all along the fourty days which Christ gave unto the world after his Resurrection, before he left the earth. The healing also of *Hezekiah* is considered as a type. He was held in the rank of the dead, and his bed was to him a grave. He was raised up miraculously on the Third Day, as it were surviving himself, 2 *Kings* 20.5.

But that which I observe concerning this last, and which I adde to the observations of those which have gone before me, is another correspondence which is found between the wonders that befell in this subject; the one in the sickness of *Hezekiah*, and the other in the death of Christ. In both these there was a Miracle in the Sun: For the Eclipse of this Luminary, which

happened at the death of Christ, was supernatural, as well as the going back in the sickness of *Hezekiah*. So that this type meeteth with Christ dead and raised from the dead by a double resemblance. But the shadow which returned ten degrees backward, to foreshew the return of *Hezekiah* to the course of his life, was not so miraculous as the return of Christ from among the dead, verified by ten Apparitions, by which, as by so many degrees, he shewed himself living again upon the earth, before he ascended into heaven.

Why none ever was raised again the third day after his death, but onely Christ.

Of all those whom God hath caused to return into the world after they were dead, there is not one whom the Scripture saith to have been raised on the Third Day. If there had been any one, this circumstance had not been omitted in History. All have

been raised either before or after the Third Day after their decease, but none on that day. The son of the widow of *Sarepha*, the daughter of *Jairus*, *Eutychus*, were certainly raised again the very day of their death. The son of the *Shunamite*, he of *Naim*, *Tabitha*, and the man which was raised from death in the Sepulchre of *Elisha*, most probably had not yet reached to their Third Day among the dead, when they returned to life: As on the contrary, many others have been raised after their third day, to wit, *Lazarus*, and the Saints that rose from the dust, when Christ rose again.

This circumstance of the Third Day for the Resurrection, hath been appropriated to Christ, and marked out for him in the Calender of the Prophets, to the end that among other signes which distinguish him from all others that were raised, he might be known also by this, as particular to him, to wit, that his Resurrection befell on the Third Day, according to the Scriptures.

When

When *Lazarus* was dead, our Lord let passe the Third Day, before he raised him, and stayed till the Fourth, *Joh.* 11. 39. Among divers reasons of this delay, I reckon this. The Son of God would not raise *Lazarus* the same day of his decease, nor before he entered into the Sepulchre, because he had already raised two dead which had not as yet been put into the earth, to wit, the young man of *Naim*, and the daughter of *Jairus* which was deceased but a few hours before. Now his intention was to extend his power yet farther, to wit, as far as within the grave; as he did, when from thence he fetched *Lazarus*. But this dead man had not his Resurrection on the Third Day, our Lord having deferred it till the Fourth, and hindering the concurrence of it with his own, in regard of this circumstance.

Three miraculous Sepulchres in the holy History.

The Scripture mentioneth three famous Sepulchres, in the which God hath given life to the dead, to wit,

That of *Elisha*, whose corps served to raise another dead, though himself returned not to life.

That of *Lazarus*, which was raised from the dead, but not by himself.

That of Christ, who rose himself, and at the same time raised many others, whose graves he had opened at his own death, *Matth.* 27.52,53.

The two first were preparatories to the wonders of the third. The Son of God raised others, before he raised himself; and again, in coming out of the sepulchre, he carried his power into the graves of others, who were raised after him.

Four men that raiſed the dead, before and after the coming of Chriſt.

The gift of Miracles was conferred upon divers, who notwithſtanding received not the power to reſtore life to the dead; this kinde of Miracle being reſerved to a ſmall number of them. The Scripture nameth but four who exerciſed this power; two under the Old Teſtament, and two in the New. The two firſt are *Elijah* and his ſucceſſour *Eliſha*: The one raiſed the ſon of the widow of *Sarephta*, the other the ſon of the *Shunamite*. The two other are Saint *Peter* and Saint *Paul*: The one raiſed *Dorcas*; the other, *Eutychus*. So God raiſed two inſtruments of the Reſurrection, before the coming of his Son, and after he was gone out of the world. Chriſt appeared between the two firſt and the two laſt, as the Sun among the Planets, ſpreading his quickning power over the dead of the one and the other Teſtament.

The continuation of the Article of the Reſurrection of CHRIST. His Aſcenſion into Heaven: His Sitting at the right hand of God.

Chriſt hath verified his Reſurrection by all the proofs which could be given.

BEing come back from the dead, he hath made himſelf known to be living, Not to one perſon alone, but to many, men and women, yea, to above five hundred together: Not at one onely time, but at many and divers times: Not for a little time, but for the ſpace of fourty days: Not in one onely place, but in many and divers, in the city, in the fields, within the houſes, and upon the mountains: Not afar off, but in the ſame chamber, in a cloſe place:

place : Not by one means, but by an infinite number of teſtimonies. By the Hearing, he cauſeth his voice to be known : By Sight, his lineaments and ſtature : By the Touch, the wounds of his hands, his feet, and his ſide : By his Actions, going, coming, and eating with his diſciples, he ſhewed that he was truely alive : And beſide all this, by all the Scriptures, beginning at *Moſes*, and going thorow all the Prophets, he proved the neceſſity and verity of his Reſurrection.

Why God never raiſed any perſon of note, to converſe among men, except the Meſſiah.

Of all the dead which have returned into the world to ſojourn there ſome ſpace of time, and frequent the company of men, there hath not been, except our Lord, any Prophet, nor any perſon otherwiſe famous. Thoſe whom God raiſed, either were children, (as he of *Sarephta*, and the ſon of the *Shunamite*) or young people, (as he of *Naim*, the daughter of *Jairus*, and

and *Eutychus*) or without any mark of eminent quality in the Church (as he that came living out of the grave of *Elisha*, *Lazarus*, and *Tabitha*.) For as for the Saints which appeared on the day of the Resurrection of Christ, they did no more then passe by, and having shewed themselves, stayed not at all among mortals; neither are their names mentioned in the History. Whereupon it may be asked, Why being raised from the dead, they stayed no longer time in the world, that there might have been some time to converse with them? And in sum, Why none of the Patriarchs or of the Prophets have been called back from the dead, to sojourn a while among men, as *Lazarus* or *Eutychus*? But without speaking of the Fathers of the Old Testament, I will yet make this question; Why did not our Lord raise *John* the Baptist, who had been his forerunner and his contemporary in the days of his flesh? Was it not to the purpose that that excellent Prophet, so great a

light

light of the Church, and who had suffered death for the Truth, should be returned unto life, as well as the daughter of *Jairus*, or the young man of *Naim*?

It is easie to conjecture why this was not done. If *Abraham*, or *David*, or any one of the Prophets, or any one of them who wrought Miracles in their life-time, had returned to the world there to make their abode, there had never wanted those who would have honoured them excessively. If Superstition made Idols of the dead bodies of Saints, how much more would it have idolized the very bodies themselves living after their death? This is one of the causes for which God liked better to raise an ordinary man, who had touched the bones of *Elisha*, then to raise *Elisha* himself: For such a Prophet, that had been so famous in Miracles, had been adored by men, if he had returned from the grave to be among them.

There was also another particular reason

reason concerning *John* the Baptist. It is known how high his reputation had been. After his death, that was ascribed unto him which was not: For when the Son of God caused himself to be known by his miraculous actions, divers notwithstanding took him for *John* the Baptist, whom they imagined to be raised from the dead, and to be the authour of those marvels that then were wrought, *Matth.* 14. 2. and 16. 13, 14. This errour had passed further, as that Prophet had in effect been raised. But it was requisite that that light should give place to a greater Luminary, since he came not but onely to bring men unto Christ. To conclude, Christ is the onely Prophet that made any stay after his death, to the end that he might be adored by them. All the rest that returned from the dead, either have been persons that had nothing extraordinary in their life, or have not stayed alive some few moments of time upon the earth; but Christ stayed fourty days, and conversed with many,

many, at several times, in several places, and in several occurrences.

Of all those that have been raised from the dead, none is introduced in Scripture speaking, except Jesus Christ.

We need not demand whether we would be curious to see a man that had returned from the dead, or whether we would desire to speak with him. How many questions should we ask him? We should demand of him what remembrance he had, what being his soul had out of the body, in what place it lodged, in what condition it found it self, what it saw or understood, and what it did. When *Lazarus* was raised, great troops of the Jews ran to see him: Without doubt, they had as much curiosity as we have, to ask and to hear him discourse. And surely they whom God restored to life, recovered also their speech; yet the Scripture reporteth not any thing which hath been spoken by them: And

even

even when *Eutychus* was raised, (*Act.* 20.9.) which happened in the presence of many spectatours, he put himself again into the assembly, to hear Saint *Paul*; nor did they forsake the preaching of the Apostle, to ask or hearken to one that was returned from the dead. We read indeed that *Moses* and *Elias* being returned to the world, spake with the Son of God in his Transfiguration; and the subject of their discourse was of the decease which the Redeemer was to accomplish in *Jerusalem*, *Luke* 9. But for the rest, all the dead which have been raised, keep silence in the History; for it reciteth not any one word which they uttered, although it observeth other particularities which seem lesse considerable. And this is true of all those whose resurrection it hath described, there being not one of them who is represented unto us speaking. Hereupon it is to be considered why the Scripture never rehearseth what they have said: For an omission so notable and

universal cannot be without cause. We finde therefore that this is an honour reserved to Christ, to be the onely man, among them that were raised from the dead, whose words should be registred; the onely one which speaketh in the Scripture; the onely one from among the dead, whom we can hear. Wherefore the holy History expresseth very amply the words which the Son of God uttered after his Resurrection, to divers persons, & upon divers subjects: but for the rest which returned from the dead, it mentioneth not so much as one word of all that they have spoken.

Three several Fourties of Days, in the time that our Saviour stayed in this world. Observations upon this circumstance.

Fourty days passed after the birth of Christ, till the first entry he made into the Temple, to be presented according to the Law, *Levit.* 12. *Luke* 2. 22. Fourty days

days after his Baptism, till the day he began to enter upon the functions of his charge, having miraculously fasted all that time: And fourty days after his Resurrection, before he entred into heaven. In the first Fourty, he appeared as a common man, as all the rest of the first-born of Israel, which they carried to the Temple to consecrate them to God. In the second, he appeared as a miraculous man, as *Moses* and *Elijah*, by an abstinence extraordinary. In the third, he appeared as the Son of God, being declared to be so by his Resurrection, *Rom.* 1.4.

Many memorable periods have begun and ended by Fourties of days or yeers. The Deluge began by a rain of Fourty days; and *Noah* opened the window of the Ark Fourty days after the waters were withdrawn from covering the tops of the highest mountains.

The slavery of the Hebrews in *Egypt*, and the peregrinations of their Fathers, lasted ten times Fourty yeers,

(*Gen.*

(*Gen.*15.13.) to wit, till their going out of *Egypt*; and were followed by another Fourty yeers of their ſojourning in the deſert. Moreover, after their going up out of *Egypt*, to the yeer in which *Solomon* laid the foundations of the Temple, which is a date of a great conſideration in the ſacred Hiſtory, there paſſed twelve times Fourty yeers, 1 *King.*6.1.

Why the Son of God entered no more into the Temple, after his Reſurrection. And the difference in this regard between Him and thoſe which were his principal types.

Hezekiah having been menaced with death, had a promiſe that on the third day he ſhould aſcend into the houſe of God, as a man newly raiſed from death. *Jonah* being brought back to the light of the living, would ſee the Temple of God; *chap.*2.5. And *Iſaac*, another figure of the Reſurrection of Chriſt, was delivered from death in the ſame

place where the Temple was afterward built. Now the Son of God being raised from the dead, entered indeed into the City of *Jerusalem*, and revisited divers places which he had frequented before his death, but he returned no more into the Temple, which at other times he had so often honoured with his presence: For it was not convenient that this great and Eternal Priest having consummated the Sacrifice which disannulled all those of the Temple, of which he had rent the vail, and being to make his entrance into the Sanctuary of heaven, should return into that which was none other then a figure of the heavenly, *Heb.*9.24.

Of those which have seen the Son of God being in heaven.

We know that he hath been seen in all the three degrees of his Exaltation. He was seen after his Resurrection, by more then five hundred persons at one time. He was seen ascending into heaven,

heaven, by the eleven principal disciples. And finally, he hath been seen at the right hand of God, by Saint *Steven* and by Saint *Paul*. These two witnesses sufficed for the publishing the third degree of his Exaltation, the first and the second being attested by so great a number of persons.

It is a thing considerable that the Wisdom of God hath chosen the first of the Martyrs and the last of the Apostles, to be eye-witnesses of the glory of his Son: The one being in the hands of the executioners, died in this confession, That he saw the heavens open, and Jesus standing at the right hand of God, *Acts* 7.55,56. The other having been a sworn enemy of the Name of Christ and of those that believed in him, hath confessed that he saw him in glory after his Ascension, 1 *Cor.* 9.1. and 15.8. The one is the first that sealed this truth with his blood: The other is the last who had charge to publish it as having seen it after he had persecuted it. All the other disciples

saw Christ conversant on earth, but these two onely have seen him raigning in heaven.

All the miraculous prerogatives which have been severally in divers Saints are found united in one onely Christ in a soveraign degree.

Among the Saints, divers have been rendered famous, Either by their miraculous birth; as *Isaac* and *John* the Baptist: Or by the Miracles which themselves wrought; as *Moses*, *Elijah*, *Elisha*, &c. Or by the gift of Prophecie; as *Samuel*, *Daniel*, &c. Or by their Resurrection from the dead; as *Lazarus*, &c. Or for having ascended into heaven; as *Enoch* and *Elijah*. But never had any man all these prerogatives together, except the Son of God. Some have had a miraculous birth, or else have been Prophets, which have not had the gift of Miracles. Others have wrought Miracles, so far as to raise the dead, but themselves have not

not been raiſed. Others have been raiſed from the dead, but their bodies have not aſcended into heaven, but were returned once more unto the grave. Others are aſcended into heaven, but they have no power to work upon them that are on the earth. On the contrary, one alone and the ſame Chriſt was conceived miraculouſly, exerciſed the power of Miracles and that of a Prophet, came back from the dead, is aſcended bodily into heaven; and, that which appertaineth to none other, from above governeth the whole Church. The ſame Chriſt ſurpaſſeth infinitely all the others in every one of thoſe miraculous preeminencies which they have had. Some were born of mothers which had paſſed the age of childbearing; but Chriſt was born of a Virgin. Some have been Prophets; but Chriſt received not the Spirit by meaſure. Some have had the gift of Miracles in certain occaſions; but Chriſt at all times had that power. Some have been raiſed from death by ſome other;

but Christ raised himself. Some have been lifted up into heaven; but Christ was carried thither by his own power. And finally, as he holdeth the first place in all things, he alone is set down at the Right Hand of God.

Of the last Judgement.

Why doth the holy History never say that God descended, but onely where the Iniquity hath been to do justice, or to establish it, and protect the innocent?

WHensoever God hath descended, it hath been, Either to publish Laws; as those which he gave of old to Israel, *Exod.* 19. 18. and 34. 5. Or to appoint Judges; as were read in *Numb.* 11. 17. Or to proceed against the guilty; as the builders of *Babel*, and the Cities of *Sodom* and *Gomorrah*, *Gen.* 11. 5, 6, 7. and 18. 21. Or to give pro-

protection to *Jacob* going into *Egypt*, *Gen.* 46. 4. Or to do justice to the Hebrews, which were oppressed by the Egyptians, *Exod.* 3. 8.

Certainly the Scripture intended not to say that God descended locally; yet so it is that he will one day really descend, in the person of his Son. Now forasmuch as he will not descend but to execute judgement, all the other Descents which the Scripture attributeth to him, meet in the same scope: For it never representeth God coming from above, but either to do Justice, or to preserve it.

An observation upon the four general Judgements mentioned in the Scriptures.

All the Judgements which God hath shewed or yet doth shew upon any parts of mankinde, are but particulars. There are four which have concerned or do concern all the generality. The three first have already

appeared, and the fourth is at the door.

The first Judgement is that which God pronounced against *Adam* and his wife, who represented all their posterity. The second is that which caused all the inhabitants of the world, except eight, to perish by the waters of the Deluge. The third is that which divided the society of men, by the confusion of Tongues, in *Babel*. The fourth is that of the last Day.

The first Judgement deprived men of immortality, and declared them subject to death, which, by power of it, is come upon them successively. The second caused all mankinde to die at one time, reserving a very small number of persons. The third brake off the communion which was among men, bereaving them of their universal language, and hindering them from understanding one another.

Now there are divers resemblances and differences between these three first Judgements which are past already,

dy, and the fourth, which is yet to come. But we have onely to conſider, that in the firſt three, God hath judged the living; but at the laſt he ſhall judge both the living and the dead. Upon this ſubject, I am to propound the following Obſervation.

A wonderful Myſtery which is ſeen in the ſeveral goings out of the three firſt men which God took out of the world.

The life of man hath two different iſſues: Some going out of the world by a violent death, others by a natural. But thoſe which ſhall be found alive when our Lord ſhall come to the laſt Judgement, ſhall paſſe neither by the one nor the other of theſe two ways, but by a third, which ſhall be a ſudden tranſmutation of their bodies, by the which they ſhall become incorruptible, 1 *Cor.* 15. 52. So then there are three ſeveral kindes of iſſues ordained to men, to diſlodge out of this world, ſome by one, ſome by another; to wit,

Violent

Violent death,
Natural death,
And the transmutation of them that shall be found alive at the day of Judgement.

Of these three ways, the two first have been open to this day, and are the ordinary passage of mortals. The third is reserved for the last inhabitants of the world.

All these three several issues have been visibly marked out in the three first men that have parted out of this life: for the first that dislodged, was *Abel*; the second was *Adam*; the third was *Enoch*.

The first went out of the world by a violent death,
The second, by a natural death.
The third, by a change supernatural and miraculous.

These three went in this order, and the one followed the other immediately, among them whose departure is mentioned in the Scripture. But they went by different ways, which represented

ſented all thoſe by which men were to paſſe after them : For all thoſe which ſhall go out of the world after theſe three firſt, or who ſhall go out hereafter, by which ſoever of theſe three ways, go but in the footſteps of ſome one of theſe three forerunners, who are (in this regard) an abridgement of all mankinde, divided as in three bands. And particularly, as thoſe who ought to paſſe by that above-named change, to be tranſlated from this life without ſeeing death, ſhall be the laſt that diſlodge ; ſo *Enoch*, who repreſented them, parted from this world the laſt of the three ; being preceded by *Abel*, who died a violent death ; and by *Adam*, who departed by a natural death. We are here to admire the diſpenſation of this great God, and the Wiſdom of his Spirit which dictated the Scriptures. Theſe three men whom God firſt withdrew from the world, the diverſity which is ſeen in their going out, and the order held in it, were a ſample or epitome of that great

great piece which he would unfold all along the ages, and which was to be extended as far as the laſt men that ſhall be found living upon the earth.

Why God, who hath foretold and ſet down the meaſures of certain particular times, hath not revealed how long the world ſhould endure, or when the day of Judgement ſhould be.

God at other times foretold, How many yeers ſpace it ſhould be before the Deluge, *Gen.*6.3. How many yeers the ſlavery of the Hebrews ſhould endure, *Gen.* 15. 13. How many yeers there ſhould be of plenty and famine, in the days of *Joſeph*, *Gen.* 41. 29. 30. How many yeers the Jews ſhould remain in the Captivity of *Babylon*, *Jer.* 25. 12. and 29. 10. *Dan.* 9. 2. How many yeers ſhould paſſe to the death of Chriſt, *Dan.* 9. 24. We know that ſome of theſe predictions have been given four hundred, yea four hundred and ninety yeers before their time expired. Now there might

be

be all the way computed, from day to day, how many yeers yet remained to the end of the time limited by those oracles. Yea, God hath not onely given an account of yeers, but sometimes hath punctually set down the very day on which a deliverance or other event should come to passe, *Dan.* 12.11, 12.

But neither the Day of the last Judgement, nor the Yeer, nor yet the Age which is to make an end of all the rest, was ever set down in any Prophecie, whatsoever the curious can say against it. Now among the causes of this silence, we are to consider this. When God hath foretold that such or such a notable event, where the time could not be foreseen by any humane wisdom, should come to passe in such a Yeer or on such a Day, the principal scope of these predictions hath been to confirm the faith of them which should see them accomplished, (*Joh.* 13.19.) For they that lived until that time, and saw the Prophecie effected precisely at the day named, even against all appearance,

pearance, had ſo much the more reaſon to believe in God for the time to come, in ſo manifeſt an experience of his infallible truth : and the ſame alſo was a means to convert unbelievers. But at the laſt Day it will not be the work to make proviſion any more for faith in regard of things to come ; nor will there be any more place for the converſion of miſcreants. So that a revelation of that Day could not ſerve for thoſe ends and uſes for the which God had revealed divers other Days remarkable. The Wiſdom of God doth not give us ſuperfluous predictions. It is neceſſary to know that there ſhall be a laſt Day, but not to know preciſely when it ſhall be.

Of

Of the holy Ghoſt.

Four remarkable productions which the Scripture attributeth to the Spirit of God; to wit, two in the Creation, two in the Redemption.

AMong ſo many great and divers effects of the Spirit of God, the Scripture mentioneth particularly theſe four productions:

1. That of all the ſpecies which were encloſed in the maſſe of the elements, in the beginning of the world: for, to cauſe them to bring forth, *the Spirit of God moved upon the face of the waters*, Gen. 1. 2.

2. That of the Soul: For the breath of God, which made man a living ſoul, was the Spirit of the Almighty, *Gen.* 2. 7. *Job* 33. 4.

3. That of the body of Chriſt, which alone,

alone among all men was conceived by the holy Ghoſt, *Luke* 1.35.

4. That of the new man: For, to become ſuch, it behoveth to be born again of the Spirit, *Joh.*3.5,6.

Why the Scripture repreſenteth the holy Ghoſt, and his effects, under the name of Water, *of* Fire, *of* Anointing with Oil, *and of* Sprinkling of Blood. *The true interpretation of theſe terms, contained in divers paſſages.*

The Scripture ſpeaketh of Water and the Spirit, by which we are to be born again: Of the holy Ghoſt and of Fire, with which we are to be baptized: Of the Unction which we have from the holy One, which is an effect of the ſame Spirit: Of the Sprinkling of the Blood of Jeſus Chriſt, which is wrought alſo by the holy Ghoſt, *Joh.*3.5. *Matth.*3.11. 1 *Joh.* 2.20. 1 *Pet.*1.2. So that the names of *Water*, of *Fire*, of *Anointing with Oil*, and

and of *Sprinkling of Blood*, are uſed to denote either the holy Ghoſt, or thoſe acts which he worketh in us. Now it is very eaſie for one of the vulgar to ſpeak to this, and to ſay they are ſimilitudes. Many Commentatours and ordinary Preachers content themſelves to alleadge to us ſome reſemblances between Water and the holy Ghoſt; and likewiſe ſome conformities and analogies between the Fire, which purifieth and conſumeth, and the holy Ghoſt, which produceth the like effects. But there are other depths to ſound.

It is requiſite therefore to know that all the Purifications of the Law, which were figures of that Purification which we have by the holy Ghoſt, were wrought either by Water, or by Fire, or by Oil, or by Blood. All things which had need of cleanſing, were purified by one of theſe four means.

1. By Water: as it was practiſed in divers occaſions: For we know that waſhings with Water were very fre-

quent under the Law. It is not neceſſary to produce examples.

2. By Fire: as when God commanded to purifie the ſpoil which they had taken from the Midianites, he ordained that all that which could endure the Fire, (to wit, Gold, Silver, Braſſe, Iron, Tinne, Lead) ſhould be cleanſed by Fire, *Num.*31.22,23.

3. By Oil: as it was obſerved in the Unction of the Prieſts, and that of the leprous, *Lev.*14.16,17,18.

4. By Blood: as it is notorious, and we ſhall ſee by and by, that almoſt all things according to the Law are purged by Blood, *Heb.*9.22.

Now to ſhew that all that which is required to a true Purification, all that which the Law preſcribed to thoſe ends, is found univerſally in the power of the holy Ghoſt; the Scripture repreſenteth it, with its effects, under the name of the matters and all the acts which ſerved to the Legal Purifications. I might ſpeak of other things concerning this ſubject; but they will come better to

purpoſe

purpoſe in the doctrine of Baptiſm, for which I reſerve them.

A catalogue of thoſe actions which were celebrated with Aſperſion of Blood in the time of the Law.

All the Law was written in Blood. The Prieſt, the people, went not but thorow blood. Now to comprehend theſe ſo many different actions in which Blood intervened, it will be to the purpoſe to diſtinguiſh them, and reduce them into ranks or categories. We finde therefore that there are ſeven kindes of actions ſolemnized by the Aſperſion of Blood.

1. *The firſt Paſſeover*; In which the Iſraelites dipped a bunch of hyſop in the blood of the lamb, and marked their doors, to ſerve for their ſafeguard.

2. *The Covenant* treated between God and the people: For after that *Moſes* had rehearſed the Articles, he took the blood of the Sacrifice offered

to that effect, and ſprinkled one half on the Altar, and the reſt upon the people, ſaying unto them, *This is the blood of the Covenant.*

3. *The Conſecration* of the Tabernacle and of the Prieſts. In this ceremony *Moſes* ſprinkled with blood the Tabernacle and all the veſſels of the ſervice: Beſides, he took of the blood from off the Altar, and made an aſperſion upon *Aaron*, upon his ſons, and upon their garments.

4. *The Sacrifices*, as well Euchariſtical as Expiatory: For in all Sacrifices the blood was poured all about the Altar of burnt-Offerings: In ſome of them it was alſo put upon the Altar of Incenſe: In others there was made an aſperſion before the Vail of the Sanctuary.

5. *The general Expiation*, which was celebrated once a yeer. In this Solemnity, the High Prieſt made an aſperſion of blood, ſeven times, before the Mercy-ſeat, afterward within the Vail, afterward alſo upon the Altar of Incenſe.

6. *The*

6. *The purification of the unclean.* The High Prieſt took of the blood of an heifer ſlain for this purpoſe, and ſprinkled it before the Tabernacle; afterward, the Sacrifice being burned with its blood, and the aſhes reſerved, they were mingled with water, to ſprinkle the tents, the veſſels and the perſons tainted with any uncleanneſſe. This myſtery is opened by the Apoſtle, *Heb.*9.13,14.

7. *The ceremonial cleanſing of the leprous*, as well of houſes as of perſons. A ſparrow was killed, and with his blood the man was ſprinkled that was newly healed of the leproſie. Beſides, they took the blood of a lamb, with which was marked the right ear of the leper, and his hand and his foot. Likewiſe, if the leproſie had taken hold of the walls of an houſe, the Prieſt ſprinkled them with the blood of a ſparrow, after that the infection was gone.

Thus all this multitude of actions performed by ſprinkling of blood, is reduced to the ſeven kindes here mentioned.

tioned. This distinction may serve not onely for the memory to retain them, but also for the understanding, to know well their differences, and the mysteries inclosed in this diversity. It shall suffice as for the present, to observe the power of the holy Ghost, represented by the number of seven, which is a mark of perfection; to shew, that by it we have an entire application of the blood of Christ.

Blood hath no propriety of making white. Why then is it said (Apocal. 7. 14.) *that the Saints have made white their robes in the blood of the Lamb?*

Many, according to the custom of the vulgar, stay themselves at a similitude, taking whitenesse for an emblem of cleannesse or of glory: But the similitude faileth them then, when they should finde this whitenesse in blood, which naturally defileth in stead of cleansing, and taketh away whitenesse in stead of giving it.

Some

Some learned Interpreters say very well, that this passage beareth an allusion to the habit of the Priests of the Law, who entered not into the Temple but in white robes. The sense then is, that those that are here spoken of, which are come out of great tribulation, are made Priests unto God, whom they serve day and night in his Temple, *vers.* 15. For this Priesthood with which they are honoured, is expressed under the name of the vestment which the ancient Priests wore when they did the service.

But the question yet remaineth, How these robes are made white in blood. I think therefore that this expression denoteth a resemblance between the consecration of Levitical Priests, and that of Christians. When *Aaron* and his sons were called to this charge, there were given them Priestly gaaments, among the which was the linen robe: but it was not permitted them to approach to the Altar, or to exercise any Office in the Tabernacle,

till they were first sprinkled with blood, both they and their garments, *Exod* 29.21. *Levit*.8.30. As therefore the ancient Priests were consecrated by blood, and made capable to wear the Priestly habit in the house of God; so in the vertue of the blood of Christ, we are reinvested of the quality of Priests, represented by the white garment. And this is summarily what I had to say concerning this passage, which it behoveth to expound rather by a metonymie then by a single metaphor.

Of

Of the Church, and the Communion of Saints.

Why Moſes is more prolix and more exact in the deſcription of the Tabernacle, then in that of the whole world.

WHoſoever ſhall compare the two firſt Chapters of *Geneſis*, with the ſixteen laſt of *Exodus*, except the two and thirtieth and the two following, ſhall finde a great difference between *Moſes* deſcribing the frame of the Univerſe, and *Moſes* deſcribing the fabrick of the Tabernacle. In the one, he is very general and ſuccinct: in the other, he is very copious, and ſetteth down even to the ſmalleſt particulars. The deſcription of this great building of the World ſeemed truely to require more words then that of a little pavillion, which was but an atome in compariſon

pariſon of this vaſt extent of the heavens and of the earth: But quite contrarily, the Spirit of God having ſhut up and reduced into a little table the whole maſſe of the world, diſplayeth unto us the ſtructure of the Tabernacle in a long and large picture. Now it is very certain that the ſtyle of the Scripture hath its meaſures compaſſed by the circles of a ſoveraign wiſdom. Behold then that which we here conſider, ſetting apart many other reaſons which we might bring upon this ſubject.

The world was not built but for the Church, to the end that in it God might be ſerved. The Tabernacle was both a figure of the Church, and the enſigne under which it was aſſembled. God therefore willing to ſhew that his Church, in which his ſervice is performed, is more precious to him and more conſiderable then all the reſt of the world, hath ſpoken of the Tabernacle more amply and more particularly then of all the Elements,

yea,

yea, then of all the world together.

The number of persons that make up the body of the universal Church is not onely prefixed and definite, but also regulated by measures and proportions.

God is not tied to Numbers, yet nevertheleſſe he doth and diſpoſeth his works by number, weight, and meaſure. It is obſerved that after the going up out of *Egypt*, God cauſed to be numbred all the Iſraelites from the age of twenty yeers and upward (*Exod.* 38.26.) and there were found ſix hundred three thouſand five hundred and fifty men. The yeer following, God commanded to make a ſecond review of the people (*Numb.* 1.46.) but without compriſing the Levites which had been numbred the firſt time with the other Tribes. Notwithſtanding this ſubſtraction, and the caſualties which might have changed the number of the people, ſince the yeer foregoing, it is found

found that their number was yet juſtly and preciſely ſix hundred three thouſand five hundred and fifty men. In which is ſeen a proportion which God held in the multiplication of that people. There is alſo obſerved a myſtery in the exact number of the two and twenty thouſand Levites which were then reckoned (*Numb.*3.39) For the reſt, I conteſt not againſt the common opinion, touching the hundred fourty and four thouſand of the ſeventh of the *Revelation*, that they ought to be taken for an indefinite number, as well as the ſeven thouſand which had not bowed the knee to *Baal*: But it ought to be conſidered why the holy Ghoſt, who ſpeaketh nothing ſuperfluous, is not contented to have named the total ſum of them that were ſealed in Iſrael, but alſo divideth it in twelve times twelve thouſand, diſtributed by equal portions among the twelve Tribes, every one of which is mentioned the one after the other, with the expreſſion of its particular number: For this

ſheweth

ſheweth that the number of the Elect and the multitude of Believers, are meaſured by certain proportions, which are known to him who is the Authour. Certainly, the reſemblance of the ſeventy Diſciples of Chriſt, to the ſeventy Judges which were ſubſtituted to *Moſes*, and to the ſeventy children which *Jacob* had when he went down into *Egypt*, is a line of this admirable ſymmetrie with the which God hath limited and proportioned the body of the Church.

Now this fortifieth that Maxime, That the number of the Elect cannot ſuffer addition nor diminution: And, That Election proceedeth not from the will of the Elect, but that of God which prevented them. For can it be ſaid that all the Elect, from the beginning of the world to the end, have agreed together to make a company compoſed preciſely of a number certain and regular?

of

Of the ſmall number of believers, in the three ſeveral comings of the Son of God. Reſemblances on this ſubject.

When the Son of God came in the Spirit, before the Deluge, to preach to the men of that time, the Church was found reduced into the ſole family of *Noah*, 1 *Pet.* 3. 18, 19, 20. When the Son of God came in the Fleſh, being made man, there were but a few perſons that were diſpoſed to receive him. And when he ſhall come finally in Glory, *ſhall he finde faith on the earth?* Luk. 18. 8.

As there were in the Ark ſeven creatures of every clean kinde, ſo alſo there were not above ſeven that were clean in heart: For of the eight which were preſerved from the Deluge, there was one which was impure, to wit, *Cham*. The number of the faithful was ſomewhat greater, when Jeſus Chriſt was born: Nevertheleſſe the Scripture nameth but ſeven, as the moſt notable, to wit, *Joſeph* and the Virgin, *Simeon* and

and *Anna* the Propheteſſe, *Zacharias*, and *Elizabeth* his wife, and *John* the Baptiſt their ſon, who was born a little before.

Three ſeveral ſtates of the Church in three ſeveral times, and three ſeveral titles of it.

Before the Law, the Church was to uſe this term, *Oeconomical.*

Under the Law, it was *National.*

And under the Goſpel, it is become *Catholike*, or *Univerſal.*

It is known that God extended it by degrees. At the beginning it conſiſted onely of families, which were thoſe of the Patriarchs, and continued ſo till after the death of *Joſeph* and his brethren. Afterward, theſe families being multiplied ſo far as to ſurpaſſe the number of the Egyptians, it began to make the Body of a Nation; and God impoſed upon it Laws and Rules, afterward gave it a Countrey where it might live apart. Finally, the Goſpel being

gone

gone forth from thence, and publiſhed thorow all the earth, the Church hath been no more bounded within an encloſure of one people, but of Nations which it was, it is become Univerſal.

A difference between the Church of the Old Teſtament and that of the New, in regard of the Communion of thoſe things which were ordained to ſanctity.

The Law, as it is ſufficiently known, diſtinguiſheth the things that were onely holy or ſanctified, from thoſe which were moſt holy, that is to ſay, which ſerved alſo to ſanctifie others. For example; the aromatical confection which was uſed for the anointing of the Prieſts; *Item*, all Expiatory ſacrifices; certain kindes of Oblations; and the Altar, which ſanctified the Sacrifices; all theſe things were called *thrice holy*, *Lev.*2.3. and 6.14. *Num.*18.9. *Exod.*28. Now it is to be obſerved that the Prieſts onely had the right of touching thoſe things that were *moſt holy*:

holy : This was a privilege of their Office. The people never touched the Altar, never might use an ointment like that of the Priests, nor might ever taste of any Sacrifice of Expiation, as we shall see when we come to treat of the Supper of the Lord. In sum, it is a Maxime, That every thing which had the quality of *most holy*, was interdicted to the people; which, in this regard, had no communion with the Priests. We go not about here to sound the depth of this mystery : It sufficeth us to observe that the New Testament hath taken away this difference. All Christians at this day are Priests, all have received the Priestly Unction, all have right to eat that which is *most holy*, and which hath the power to sanctifie, to wit, the Expiatory Sacrifice, that is, the Body of Christ. Thus the Communion of Saints is now more complete and more universal then it was under the Law.

Four several buildings of which God hath been the Architect, representing severally the estate of the Church.

We finde four buildings of which God himself hath set down and ordered the structure.

The first is the Ark, in which he preserved *Noah* during the Deluge.

The second is the Tabernacle, which was built in the Desert, about the which were encamped the Tribes.

The third is the Temple, built upon a mountain, where was held the generall assembly of the people of God.

The fourth is the heavenly *Jerusalem*, described *Rev.* 21.

But there is a great difference between these four buildings.

The first, that is the Ark, had no other foundation then the waters upon which it floated.

The second, to wit, the Tabernacle, was truely placed upon the earth, but it was ambulatory, having no resting

place,

place, as being compoſed of pieces that were taken down and tranſported from one place to another.

The third, to wit, the Temple, was fixed, founded upon a rock, of ſtrong matter, that promiſed a long continuance: But it was combuſtible, and ſubject to be demoliſhed: As in effect, it was twice overthrown from the top to the bottom.

But the fourth, which is *Jeruſalem* above, builded by Gods own hand, without any workman, poſſeſſeth a firmneſſe without ſhaking, and a continuance without end.

This fourth building is the ſcope and perfection of the three foregoing, the which having ſucceſſively repreſented the Church in ſeveral degrees of weakneſſe, determine in this eſtate unmoveable in which it ſhall be, being placed in heaven.

Why the most notable periods of the Church, and many famous mysteries, had their beginning in a Desert.

The first time that Angels spake to men, was in a Desert: For *Hagar* the first person to whom Angels spake, was in a Desert, when the voice of the Angel was directed to her, *Gen.*16.7.

The first time that God spake to *Moses*, was in a Desert, in that famous vision of the burning bush, *Exod.*3.

The Law was given in a Desert.

The Tabernacle was built in a Desert.

The most illustrious figures of Christ, Manna, the Rock from whence issued water, the miracle of the Brazen Serpent, were brought forth in a Desert.

The miraculous fast of *Moses*, that of *Elijah*, and of Christ, passed in a Desert.

The preaching of the Gospel began in a Desert, *Matth.*2.1.

Baptism,

Baptiſm, the firſt Sacrament of the New Teſtament, began in a Deſert, and Jeſus Chriſt himſelf received it in a Deſert.

The firſt and the laſt piece of Scripture, to wit, the Books of *Moſes*, and that of the *Revelation*, were delivered in a Deſert.

The Chriſtian Church, gathered from among the Jews, after the Aſcenſion of the Son of God, withdrew it ſelf into a Deſert, before the deſtruction of *Jeruſalem*, and ſojourned there three yeers and ſix months, *Rev.* 12.14.

Many excellent conſiderations might be brought upon this ſubject: But principally the Wiſdom of God would ſhew in the moſt notable beginnings, as well of the Iſraelitiſh as the Chriſtian Church, that his Church is a Body diſtinguiſhed from all other ſocieties that are in the world, formed upon other principles, of an original quite different; and that it was not founded upon any terreſtrial Empire.

It is worth the noting, that as the

Church of *Israel* remained fourty yeers in a Desert, before it was establisht in the land of *Canaan*; so the Christian Church remained after its beginning, to wit, after that the Son of God was ascended into heaven, seven times fourty yeers in a continual persecution, which reduced it into solitudes and deserts: For after the Ascension of our Lord, till the three hundred and fifteenth of his Nativity, when *Constantine* called back the Christians, and caused them to build Churches, there passed two hundred and eighty yeers, seven times as many yeers as the Hraelites had passed in the Desert.

All the Church was never gathered together in one place, except then when it was in the Ark.

After the family of *Adam*, in which for that time was included the Body of the Church, it is not found that the believers, which make up the Church Militant, have been all gathered together in

in one place, ſave when they were all encloſed in that Veſſel which preſerved them from the Deluge. The Iſraelites, when they went forth out of *Egypt*, and when they remained in the Deſert, were all aſſembled in the ſame place: but yet it could not be ſaid for certain that all the Church was there: for we know that God had children among other Nations, far diſtant from that of *Iſrael*; witneſſe *Job* and his friends, who all acknowledged the true God. It is a vanity moſt vain, when Decrees are repreſented under the name of the Univerſal Church, as if it had been aſſembled in one place; for even the Councels which are called General, are not ſuch in effect, nor can it be ſaid that they repreſent the Church Univerſal: For never was there a Convocation made by the ſuffrages of all the Churches in the world.

The Remiſſion of Sins.

A difference between the Remiſſion which the Law preſented of old to ſinners, and that which is offered unto them by the Goſpel.

BEhold a point remarkable againſt the Jews, who believe to finde their ſalvation in the Sacrifices and other Ceremonies of the Law, under pretence that it ſaith that it ſhall be pardoned unto him who bringeth ſuch or ſuch an Oblation for his ſin. I paſſe by that which is notorious to all Chriſtians, that thoſe Legal Expiations had none other quality then that of figures: But that which I obſerve beyond this, is, that the Law it ſelf never preſenteth an univerſal Remiſſion to the ſinner. This is a Maxime, That the Law had not any Sacrifice which did univerſally

verſally expiate all the ſins of a man. All the Expiations of which it ſpeaketh, were but of certain ſins, not of all entirely; and therefore they promiſed a plentary Remiſſion, but ſtill left the ſinner indebted to the Juſtice of God.

Againſt this may be objected the Expiation general which was performed every yeer on the tenth day of the ſeventh month, according to the ordinance contained in *Levit.* 16. For that beareth expreſly that this ceremony did expiate all the iniquities and treſpaſſes of the children of *Iſrael*. But we muſt conſider that this Expiation was made but once every yeer, and onely on one day; and it was for ſins precedent, that is to ſay, which had been committed till then. The offences which were committed after that day, were not expiated till a yeer after, on the ſame day. So that by the ſpace of a whole yeer, men remained burdened with an infinite number of crimes which came upon them after the precedent Expiation, and there needed ano-

another, which came not till the yeer was come about. Now how many perſons died before the revolution of the yeer, without being able to attain to the day of Expiation? All thoſe therefore which were prevented by death before that day fell, departed without having obtained an entire Remiſſion, ſince there remained a number of ſins which could not as yet be expiated according to the Law.

Surely the Law it ſelf ſhewed the impotency of its Expiations, by which there never could be a coming to a total Remiſſion. But the Remiſſion which we have by Chriſt, blotteth out univerſally all the ſins of a man that accepteth this pardon. Neither yet is it reſtrained to any circumſtance of place or time. Therefore whereas the Law preſented Remiſſion of ſins but one onely time in a whole yeer, the Goſpel preſenteth it unto us every day.

Which

Which is most injurious and repugnant to God, Either Despair, or Presumption?

He that despaireth, offendeth the Mercy of God: But the presumptuous, that believeth himself to be capable of giving satisfaction to God, offendeth his Justice and his Mercy both together. His Justice, in requiring that it should approve a payment that is none. His Mercy, in presuming to content his Justice. For whosoever imagineth that he is able to satisfie the Justice of God, believeth not that he hath need of his Mercy.

A believer having commited some sin very enormous, is it credible, although he have repented and obtained pardon, that God will love him altogether as much as he loved him before the offence commited?

God loveth the righteous; but if the

the righteous happen to commit ſome great crime, it is impoſſible but God ſhould reſent it. Nevertheleſſe the gate of his Mercy is always open to the penitent. But is there any likelihood that God having been grievouſly offended by a man whom he loved, will yet love him with ſo great an affection as he loved him before? For he may pardon him, and yet nevertheleſſe abate of his former good will. We pardon oftentimes ſuch an one as hath rendred himſelf unworthy of the friendſhip which we bare to him, and we may yet have abundance of affection towards him, but it is hard that our affection ſhould return to the ſame degree in which it was before the offence came between, howſoever he teſtifieth his being diſpleaſed for it.

Concerning this queſtion, we may ſay, That there is more joy in heaven, and conſequently more affection, in ſome regard, for one ſinner coming to repentance, then for ninety and nine righteous, that have no need of particular

icular repentance: That the love of God toward his children is not measured according to the proportion of the good which they do, but proceedeth purely from his own goodneſſe: That even there where ſin hath abounded, God cauſeth that his grace ſuperaboundeth: That he to whom God hath pardoned the greater ſins, is often he that more loveth God, and conſequently is the more beloved of God, *Luke* 7.47. That the father of the Prodigal (whoſe Parable tendeth to our matter) teſtifieth that he had ſtill as much of love for that his ſon, after all his debauchedneſſe, as he had before, *Luke* 15. That the Remiſſion of ſins is repreſented under the name of Amneſtie or Oblivion, when God promiſeth that he will have no remembrance of our tranſgreſſions, but account them as not having been; whence it followeth, that their memory ſhall not diminiſh the love which God bare unto us from the beginning, *Jer.*31.34. *Heb.* 8.12. and 10.17. And laſtly, that many

Saints

Saints have committed divers notable crimes, and being fallen from the rank which they had in the Church of God, have not onely obtained Remission but also have been reestablished in all their dignities and preeminences, as we shall see presently.

Examples of divers great sinners reestablished in their first estate.

We finde four famous among all others, whom God hath fully restored, to wit, a High Priest, a Prophet, a King, and one of the first Apostles. These four are, *Aaron*, *Jonah*, *Manasseh*, and Saint *Peter*. *Aaron*, who being named of God to the Priesthood, after being become an instrument of the idolatry of the golden calf, was nevertheless again exalted to the Priestly dignity. *Jonah*, who having deserted the office of a Prophet, was notwithstanding yet honoured with that charge the second time. *Manasseh*, who after having filled all the City of *Jerusalem* with innocent

nocent blood, and erected an Empire for the devil, for which crimes he was despoiled of his Royalty, found nevertheleſſe favour with God, who cauſed him to reaſcend his Throne. Saint *Peter*, who had weakly denied his Maſter, was notwithſtanding reſtored to his Apoſtolate; yea, by three clauſes expreſſed in his commiſſion, to blot out the three denials which had iſſued from his mouth, *Joh.*21.15,16,17.

There might be produced other examples: but theſe are the moſt expreſſe. The goodneſſe of God would reeſtabliſh thoſe ſinners repreſented in thoſe four different conditions, the higheſt of all; to wit, the Prieſthood, the office of a Prophet, the ſtate of a King, and the Apoſtolate; to ſhew that there is no fall ſo foul from which a childe of God may not be lifted up, yea, ſo far as to return to a higher degree, to be neerer to God.

The

The Resurrection of the Flesh.

Why is Abraham so highly commended for having believed that God could raise the dead? Heb. 11. 19.

IS this any marvel that so great a Patriarch had this belief, seeing so many Christians have it, and so many Israelites had it as well as he? Why is this faith honoured with a greater *elogium* in him then in them? We must consider that before the days of *Abraham*, and also a long time after, God had not as yet raised any dead. This kinde of Miracle was not seen till the end of many ages after the decease of *Abraham*: Neither he nor they that had gone before him had ever seen or heard, that one that was dead had been raised again. As therefore this Miracle was without example, so much the more

more of faith was needful to believe that God was able to effect it. But as for us, we have many examples of the Resurrection of the dead, in divers persons to whom God restored life. Upon which I am to produce these observations following.

An admirable gradation in those which have been raised from the dead.

The particular Resurrection of *Lazarus*, and of the others which we read in the History, is an image of the general Resurrection which is to come. In the estate of those dead bodies which God hath raised at several times, there are divers degrees.

Some have been raised incontinently after having given up the Ghost, there having not been above some few minutes between their death and their resurrection; as *Acts* 20.9, 10.

Others had been already fully cold, before they were raised; as the son of the *Shunamite*, as it appeareth by the

circumstances related 2 *King.* 4. 20, &c.

Others had been already washed and prepared to the burial; as *Tabitha*, *Acts* 9. 37.

Others had been already on the way to the grave; as the son of the widow of *Naim*, which was carried out of the Town to be interred, *Luke* 7. 12.

Others were already entred into the grave; as he which rose again by the touch of *Elisha*'s bones, 2 *King.* 13. 21.

Others had not onely been in the grave, but also had stayed there, yea, they had been putrified; as *Lazarus*, *Joh.* 11. 39.

Others had been reduced to dust; as those that rose with Christ, *Matth.* 27. 52.

Thus God sheweth unto us the Resurrection in all the conditions of the dead, from them that went no further then expiration, even to them of which there remained no more then dust. His power which giveth life, hath gone thorow all the passages thorow which dead bodies do descend

to the lowest degree of their annihilation.

The same shall come to passe in the general Resurrection: For when the Son of God shall call up the dead, there will be found those that have been deceased onely some few hours since, or but a few days; others, that shall be already putrified; others, that shall have been five or six thousand yeers in the grave, of which there will remain no more but the ashes.

Why there have been more young people raised from the dead then old.

God hath raised from the dead those of both sexes, and of different ages; as, the daughter of *Jairus*, and *Tabitha*; but the greatest part have been of young people. The son of the widow of *Sarephta*, and the son of the *Shunamite*, were as yet in their childhood. The son of the widow of *Naim*, was but a youth. The daughter of

Jairus was but twelve yeers old. *Eutychus* was a young man : And it is probable that *Lazarus* was so. The number and age of the Saints which came out of their graves when Christ arose, is not mentioned in the History : So much is certain, that among all them whom it nameth, the number of young people raised from the dead is greater then that of aged persons, of whom we have none but *Tobitha*, and it may be him that was raised in the grave of *Elisha*.

Now this also is a short table or patern of the great Resurrection which is to be at the last Day : For that shall raise far more young people then old. This needeth no demonstration. The number of them that die young, hath still surpassed the number of them that die old. How many human creatures die in their childhood, or in their growth, or in the flower of their age ? Those that go beyond all those first seasons of their life, and arrive as far as the last, are very few in comparison of them whom death

death intercepteth in the way. As therefore the number of the younger sort is the greater among the dead, so also it shall be the greater in the Resurrection of the dead. And to represent this to us, God would, by a mysterious Preludium, raise more of young people then of old.

Of the *first Resurrection*, and of the *second death*, mentioned *Revel.* 20. And from whence those terms are extracted.

THis passage hath divers difficulties: For it speaketh of a term of a thousand yeers, during which the Saints must raign with Christ. It is also said, that the rest of the dead are not to rise till those thousand yeers be accomplished; and this is the *first Resurrection.*

tion. Concerning which the Expositours both ancient and modern have very different opinions: And many, renewing the opinion of the Millenaries, figure to themselves a bodily Resurrection of the faithful, which they believe must precede by many ages the Resurrection of other men.

Now I will not contradict the common exposition which beareth that by the *first Resurrection* is meant the Regeneration, by which we rise again into newnesse of life; And by the *second Death*, that which is otherwise called *eternal.* But that which I have to observe here, is, that these terms *(the first Resurrection, the second death)* carry with them an excellent allusion which is not considered, though it be very visible, and that it giveth abundance of light in the obscurity of this text.

This therefore is to be noted, that according to the literal construction of these words, there are two Resurrections. The one, which is or already hath been performed in this world; the

the other, which is to be at the last day. The one is particular, the other is universal. Now this is true historically and really: For *Lazarus*, *Eutychus*, *Tabitha*, and divers others mentioned in Scripture, have been already raised once, (this is the *first Resurrection*) and shall yet be raised once more, to wit, in the end of the world, with the rest of the dead. So that they have two Resurrections, having already passed thorow the first.

This allusion is extended yet farther. It is said touching them that have part in this *first Resurrection*, that the *second death* hath no power over them. Upon which, it is to be considered that it is never said that *Lazarus*, or any of all them which were raised from the dead, died the second time. It is very true that they died again: for Christ is the first of them that rose to immortality. Nevertheless the Scripture, which is so exact to set down all that which is worthy of consideration, never relateth the second death of them which

have been raised, no not of one of them. It did import, as it should seem, to know so much the consequents and the effects of the divine power which restored them to life, that we should know whether they lived any long time after they were raised from the dead. Yet their *second death* is not read in the Scripture. A silence so constant and universal, as well in the one as the other Testament, is not without some great ground.

I think therefore that this omission is mysterious, as divers others which are seen in the Scripture. There is no doubt but that *Melchizedek* died, as well as other men: Yet, as every one knoweth, he is said to be *without end of life*, Heb. 7. 3. That is to say, in as much as he is presented as such in the holy History, the which reciteth not either the birth or the decease of this person, but rather produceth him as a man eternal. Accordingly, howsoever those that have been raised, have been returned to the grave, yet this is not expressed.

expreſſed. The Scripture after having raiſed them, leaveth them as living for ever, without ever ſaying that they died afterward : So that their *ſecond death* is not found. Where therefore it is ſpoken, *Revel.* 20. of thoſe which have part in the firſt Reſurrection, that the ſecond death hath no power over them; it is evident that this expreſſion is drawn from the hiſtory of them whom we read to have been raiſed from the dead, which is the *firſt Reſurrection*; but we read not that they died the ſecond time.

Thus the Spirit of God draweth matters Hiſtorical, to frame the images of future events which it ſetteth to view in Prophecies. This Book of the *Revelation* is all compoſed of ſuch pictures, whereof the ſtuff and colours are borrowed of that which hath come to paſſe really according to the letter, but animated with a ſpiritual and myſtical ſenſe : For it doth not follow that that which is literally in Hiſtory, ought to be underſtood literally in

in Prophecie : On the contrary, it repreſenteth one thing by another quite different, though there be a reſemblance of one to the other. Theſe Prophetick terms, *that the ſecond death hath no power over them which have a part in the firſt Reſurrection*, expreſſe formally the hiſtory of *Lazarus* and the reſt which already have had one Reſurrection, which we read not to have been followed by a ſecond death. Shall we therefore yet expect that ſome ſhall be raiſed before the laſt Day, yea a thouſand yeers before ? By the ſame reaſon, it will be requiſite that we expect two men which ſhall have power to ſhut up heaven, to hinder that it rain not, to turn waters into blood, to ſmite the earth with all plagues, to conſume their enemies with fire coming forth of their mouth, *Revel.* 11. 5, 6. But this, if we take it literally, is as abſurd as if we would make *Moſes* and *Elias* to come again; for this Prophecie is moulded upon their hiſtory. By the ſame reaſon, we muſt imagine Jaſpers, Amethyſts,

thyſts & Emeralds in the heavenly *Jeruſalem*, *Rev.* 21. where the magnificence of it is repreſented under the figure of thoſe precious ſtones which were ſet in the breſtplate of the High-Prieſt, *Exod.* 28. And by the ſame reaſon, we muſt rebuild the Altar and Temple of *Jeruſalem*, which repreſent the Chriſtian Church, *Revel.* 11.

Everlaſting life.

The firſt and the laſt of all Miracles.

THe firſt Miracle that came to paſſe after the Creation, is, as I have already ſaid, the tranſlation of *Enoch*. And the laſt Miracle which ſhall be wrought in the world, ſhall be the tranſlation of the faithful, which at the laſt Day ſhall be carried up to heaven. All the Miracles, from the firſt to the laſt, tend to carry man to heaven.

ven. And by their beginning, God would shew what should be their conclusion.

Why Adam was not carried bodily to heaven as well as Enoch.

The translation of *Enoch* was a preludium of ours, which we expect, and a testimony of eternal life, where we shall be gathered together in body and soul. But it is worth the enquiring, Why God wrought not this Miracle in the person of the first man, but deferred it until the seventh generation. Behold then what may be said concerning it.

If *Adam*, who represented all mankinde, had been carried up to heaven as *Enoch* afterward was, there would not have wanted some that would conclude that heaven appertained naturally unto men, as children and heirs of *Adam*. Now to prevent this errour, and to teach us that heavenly beatitude is given by Grace, and not by Nature,

ture, the Wisdom of God found it not good that the common father of men should ascend corporally to heaven, but would that he should die, and that his body should remain in the earth. Besides, that which is most worthy of observation, God would not translate *Enoch* till such time as *Adam* was dead; and yet *Enoch* had already lived above three hundred yeers before the decease of *Adam*. But after that *Adam* was dead, *Enoch* was the first Patriarch that went out of the world. For great reasons, the going forth of *Enoch* was preceded by that of his grandfather. In that of *Adam*, who died, God did shew what it is that men hold of their Nature, to wit, death: In that of *Enoch*, who was carried up without dying, God hath shewed what it is that the righteous ought to expect from Grace, to wit, immortality. In that of *Adam*, the father of all, is seen the condition of all men, to whom it is appointed once to die: In that of *Enoch* is seen the priviledge of Believers, who shall

be

be carried to heaven. And as the death of *Adam* went before the rapture of *Enoch*, so it behoveth that we die in *Adam*, before we can be carried up with *Enoch*.

Why God hath shewed the glory of heaven to some that were yet upon the earth, and yet never shewed hell to any person while he was in this world.

Saint *Steven* being as yet here below, the heavens were opened unto him, and he saw the glory of God. Saint *Paul* being as yet mortal, was in the third heaven, and heard unspeakable words that there were uttered. But none, whether Elect, or Reprobate, ever saw hell, but after his death. Why hath not that place of torment been shewn unto mortals, as well as Paradise?

The cause for which God hath caused the joys of heaven to be seen, hath been to the end to comfort his children, and to encourage them to those

sufferings

ſufferings which ſhould be followed by ſuch a glory. The ſight of hell maketh not for this purpoſe: Nor is it enough to ſay that it might ſerve for the converſion of unbelievers: For if a wicked man had ſeen hell, he would no more amend then the brethren of the wicked rich man would have done upon the word of one dead that had come back from the boſome of *Abraham*, *Luke* 16. 31.

Why Saint Paul being come back from the third heaven, ſpeaketh not of having Seen, but onely of having Heard, 2 Cor. 14. 4.

It may be that in effect he was tranſported thither rather to Hear then to See. And this, Either becauſe being yet mortal, God revealed himſelf to him as to *Moſes*; not by the ſight of his face, of which every man living is uncapable, but by the words of his mouth, *Exod.* 33. 18., &c. Or becauſe being to deſcend yet from heaven hither below,

to

to instruct others, he had need to receive instructions, and by consequence, it was more necessary for him to Hear then to See, more profitable both to him and to those that were afteward taught by him. For howsoever the words which he had heard, were unspeakable, yet they furnished him with great lights, the which he forgot not, but brought them from above, to enlighten both himself and others.

Of Faith. The Conclusion of this Treatise.

Two onely things at which Jesus Christ a man wondered.

THe one was the *Unbelief* of his country-men the *Galileans*; *Mark* 6. 6. The other was the *Faith* of a stranger, to wit, the Centurion, *Matth.* 8, 10. We read not that Jesus Christ,

in

in the days of his humiliation, ever admired any thing but these two. It is truely a thing to be admired, that many are unbelievers in a greater light, and that many have a great faith, being enlightened but by a little spark.

Of a strange method by which God obligeth men to believe.

It were an impertinency and folly for one man to say to another, *I command thee to believe this*: for Belief is not formed by Commandment, but by Perswasion. None is master of the Belief of another, no not of his own: For a man cannot Believe all that he would, yea, he is often constrained to believe that which he would not; as the devils believe, against their will, that there is a God. The object of Belief is not Imperative, but Indicative; nor is it proposed in form of a Commandment, but in that of a Narration.

Nevertheless, God doth not onely

invite us to Believe, in preſenting to us the Truths which are the objects of our Faith, but himſelf commandeth us : *This is his Commandment, that we ſhould Believe on the Name of his Son Jeſus Chriſt*, 1 Joh. 3.23. Upon which we ought to conſider, that in commanding to believe, he can cauſe us to believe. His words, when it pleaſeth him to animate them with his Spirit, plant Faith in the heart of man. Nor doth it import that they be narrative or prohibitive, or otherwiſe conceived : For their efficacy dependeth not upon the form of the expreſſions, but upon the ſecret vertue of their Author. It were a great impropriety every way, if a man ſhould command me to believe ; for with all his commandments he cannot cauſe me to believe, as long as my ſpirit perſwadeth me to the contrary. But God, who is the Father and the Maſter of ſpirits, can ſpeak in the terms of Commanding ; becauſe in commanding to Believe, in effect he giveth the grace to Believe. So that language, which

which were abſurd in the mouth of man, is admirable in the mouth of God.

Of thoſe that promiſe to Believe, if the truth be ſhewn unto them.

There is nothing more ordinary among them which diſpute againſt the true Religion, then theſe words, *Prove me that which ye ſay, and I will believe it.* But theſe people ſpeak as if Faith onely depended upon themſelves. They promiſe that which is not in their power. This is as if a blinde man ſhould promiſe to know colours, provided they be ſhewed unto him. The Truth, what evidence ſoever it bringeth with it, is not perceptible but to him that hath eyes capable of diſcerning it. Now this viſive faculty is not given to all; although all preſume that they have it.

I will not here ſpeak of them who imagine that if they ſaw ſome Miracle, they ſhould undoubtedly believe: Nor

of them who think they have a great Faith, becauſe they never doubted of any point of Religion : Nor of the learned, why they are more ſubject to doubts then the common ſort of Chriſtians : Nor of other matters appertaining to this ſubject, which I have touched in my Treatiſe of *Popular Errours*.

I will therefore paſſe to the ſecond part, which is the doctrine of Works, contained in the Decalogue.

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FINIS.

I Have perused this Tract or Disceptation intituled *The Use of the Lord's Prayer*; and approving it to be Learned and Judicious, Sound and Orthodox, I license it to be printed and published.

John Downame.

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1 — 21

NEW OBSERVATIONS Upon the CREED.

OR,

The FIRST of the FOUR Parts

OF THE

Doctrine of Christianity.

PREACHED

Upon the CATECHISM of the French Churches.

WHEREUNTO IS ANNEXED,

The Use of the LORDS PRAYER Maintained,

By JOHN DESPAGNE,

Minister of the holy Gospel.

Translated out of *French* into *English*.

LONDON,

Printed by *Ruth Raworth*, for *Thomas Whitaker*, and are to be sold in *Pauls* Church-yard. 1647.

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To the Right Honorable
THE HOUSE OF
PEERS
Of the Kingdom of ENGLAND,
ASSEMBLED IN
PARLIAMENT.

Right Honorable Lords,

HE that presenteth this Piece, is a stranger unto you;

but certainly these Doctrines are not strangers; for they are the same which you professe and protect. I have taken unto me the boldnesse to cause them to appear under the splendour of your Name. I believed that I ought so to do; forasmuch as they have already appeared in an Auditory which some of this august Senate have honoured with their presence; forasmuch also as they have been hatched

under

under the wing of the Thrice-illustrious Earl of *Pembrook*, one of the stars of your Firmament: & finally, forasmuch as the envie of mine enemies having brought their calumniation even to the feet of your supreme Tribunal some yeers since, you permitted me to plead mine own cause; and the bright lustre of your Justice dissipated those Phantasms wch enforced themselves to annihilate that Ministery which

hath pleased God to impose upon me. Be pleased, my Lords, that the Truth and my self render this testimony of our Gratitude to the Justice, Wisdom and Piety which animateth the Body of your so renowned Assembly; the which may it please the most High eternally to cover under the shadow of his Protection.

READ

READER,

ONe of the greatest cheats of this Age, is the multitude of Books which are written concerning matters of Religion: For the most part, either they contain abundance of Leaves, and little fruit; or else they expresse

preſſe nothing but what hath been written a thouſand and a thouſand times before. In vain it is alleadged, that nothing can be ſaid but what hath been ſaid already: For either this Maxime is true or falſe. If it be true, To what purpoſe is it to write what is not new? If it be falſe, as certainly it is, there is ſo much the leſſe reaſon to write that which is old, and known of all; there being ſo many worthy ſubjects as yet not handled.

Now I well know that I expoſe my ſelf to the cenſure of many. One will tax the Title as proud and arrogant: To whom I content my ſelf to anſwer, That the ſame is found affixed to the Frontiſpice of other

other Writings by their Authours, whose modestie is sufficiently known.

Another will say, That, contrary to my Protestation, I speak sometimes that which some other hath already spoken. But if I mention it, this is onely by accident, and to fill up what others have left empty. For the rest, if it be found (which I know not) that some one hath prevented me in any passage, I shall always quit the right of Eldership to whomsoever it appertaineth. And in every one of these Observations, what is mine may be easily discerned from that which may have been anothers.

Another, quite contrary, will blame

blame them for their Novelty. And of a truth, those that write nothing but what they borrow of others, have an advantage which I have not: For either they passe without contradiction, or at a need they have for their defenders the same Authours from whom they have begged their Writings; whereas I remain solely responsible for mine. But by how much the more these Observations shall be new to any one, so much the more ought he to bring advisednesse and circumspection to the censure of them.

Another will say, That they serve not to Edification, That they are Subtilties. But it cannot be said with lesse then Blasphemy, That divin

divine Truths ſerve not to Edification. Thoſe that I publiſh here, ſhall be ſufficiently upheld, as built upon the Rock. And in caſe there ſhould be found ſome one not yet well digeſted, the entire Body of the Work ought not to be rejected as deformed, no more then the face for a little Wart. Over and above, I do not thruſt my ſelf in to turn over the leaves of the Book of Life; nor have I ſearched into Queſtions heightned above that which the Scripture hath reſolved, to affect the commendation of a ſublime ſpirit. On the the contrary, I have choſen the moſt common ſubject, the rudiments of Religion.

Another will object, That theſe mat-

matters are too high for a Catechiſm. But is there any thing more high then the Myſtery of the Trinity? And nevertheleſſe it is handled in the Catechiſm. Thoſe to whom I preached theſe Obſervations, know that in uttering them I rendered them ſufficiently popular and intelligible.

For the reſt, after this Treatiſe upon the CREED, *I hope to publiſh ſucceſſively that which I have alſo noted upon the* DECALOGUE, *upon the* PRAYER, *and upon the Doctrine of the* SACRAMENTS; *and in theſe four Treatiſes to comprehend all the New Obſervations which I have made upon the Catechiſm.*

Now the God of Truth grant unto

to us, that we may not always be children, but that we may finally attain to the measure of the stature of Christ.

NEW OBSERVATIONS Upon the CREED.

Of the Knowledge of God.

Why a man that ſhould be perfect, may always increaſe in Knowledge, but not in Goodneſſe.

WE read that Jeſus Chriſt, as man, had his progreſſion in Knowledge and Experience, *Luke* 2. 40. *Heb.* 5. 8. but not that he grew in Sanctity; for nothing

could be added to the perfection of his innocence. Goodneſſe hath ſome limits which it cannot paſſe, when it is arrived to a certain point or degree where there is the accompliſhment of its fulneſſe : but Knowledge hath no bounds, but may go forward *in infinitum.* If at this day there were found upon the earth a man perfectly holy, yet he would have need every day to learn. Goodneſſe hath its ſtature or growth limited ; ſo that a man cannot ever increaſe in it : but he may and ought every day to encreaſe in Knowledge.

To love God without knowing him, is the moſt irregular of all affections.

Many men have blinde affections, as well toward God as toward men. Toward men, foraſmuch as they are ignorant of their defaults : Toward God, foraſmuch as they are ignorant of his perfections or his intentions. The Superſtitious have oftentimes more

more love toward God then those that are Orthodox: but this love is without Knowledge, and consequently irregular, *Rom.* 10.2,3. It is also enormous in the effects of it: for no follies nor excesses have been equal to those which have been committed for the love of God, that is to say, for Religion, guided by principles of ignorance.

Why the wisest Nations have had more paltry or horrible Gods then those that were barbarous.

The Nations that have been the most civilized and more learned, have been always the greatest fools in matter of Religion. Those to whom they gave the name of Barbarians, adored the Sun and the Moon: this was the most specious Idolatry of any. But the Egyptians, who were the first teachers of Sciences, had an Ox for their god. The Grecians, that far excelled them, placed Fevers and humane Passi-

demption, which presuppoſeth the fall of man.

Certainly, if man had remained in his firſt integrity, he had never ſeen the waters of the deluge, nor *Lot*'s wife turned into a ſtatue of Salt, nor any of all thoſe wonders which have ſerved to chaſtiſe man: Neither had he ſeen thoſe miraculous healings, nor the dead raiſed: for neither death nor diſeaſes, which have furniſhed the ſubject of theſe Miracles, had had any place in the ſtate of innocency.

The onely kinde of Miracle which God would have ſhewed unto man, if he had ſtil perſiſted in his integrity, had been, according to all probability, to tranſport him at the laſt from earth to heaven, without paſſing thorow death. And this is a notable point, that after the Creation, God wrought no Miracle till the tranſlation of *Enoch*, who was carried up from earth to heaven. God began his Miracles with that kinde of Miracle which onely ought to have had place, if man had ſtill continued righteous.

of

Of JESUS CHRIST.

A consideration of the divers Names and Titles of our Saviour: And the differences that ought to be observed in expressing them.

WHen we name him, sometimes we call him onely *Jesus*; sometimes we say, *Jesus Christ*; sometimes we say onely *Christ*; sometimes we call him *Our Lord*; sometimes we joyn all these names together, *Our Lord Jesus Christ*; sometimes we say, *The Son of God*. Now it seemeth indifferent by which of these Names we call him; and we pronounce the first that cometh in our mouth: But howsoever all these names designe the same Person, nevertheless every one of these doth not mark out to us all the qualities and relations which we con-

ſider in that perſon; rather, one ſignifieth him in one regard, and another hath to it ſelf alſo a particular meaning: So that theſe Names ought not to be uſed confuſedly, or without choice; but we are to pronounce that or thoſe among them which have relation more to the ſubject of which we treat. If we ſpeak of him who hath ſaved us, the name of *Jeſus* is appropriate to him. If the queſtion be of the means by which he hath ſaved us, they are compriſed under the name of *Chriſt*. If we mention his Commandment, we ſhould ſay, This is the Ordinance of the *Lord*. If we conſider him as authour of the communion which we have with his Father, there preſenteth it ſelf to us the title of *the Son of God*. There are alſo other ſubjects, to every one of which there may be referred one or more of theſe titles.

It will be ſaid upon this, The Scripture it ſelf doth not obſerve theſe diſtinctions, uſeth theſe names indifferently, upon every occaſion. Now I con-

confesse that in so great a multitude of passages of the New Testament, in which these names are repeated, it is impossible to say why one is rather expressed then the other. Yet there are some reasons: And then when all these names, or the greater part of them are found joyned together, it is to expresse the plenitude and perfection of him to whom all these titles appertain.

In the History of the Gospel, he is almost everywhere called *Jesus*, without other epithet or attribute; because this was the onely name which men gave him, while he conversed in the world: *The man whom they call Jesus*, said the man that was born blinde, *Joh.* 9. 11. Sometimes the Apostles themselves call him *Jesus of Nazareth*: but this is when they speak to the Jews, who called him so. This language would not be so convenient at this day.

I passe by a question which might be moved. Why the Apostle (*Philip.* 2.)

ſaith that every knee ſhall bow at the name of *Jeſus*: And why he doth not ſay at the name of *Jeſus Chriſt*, nor at the name of the *Lord Jeſus*. A reaſon might be given: But for the reſt, We adore not the ſyllables, but him that is repreſented by that name. And the Name of *Chriſt*, or the Name of the *Son of God*, are no leſſe venerable then then the Name of *Jeſus*.

But I am to make an obſervation againſt the ordinary practice of Chriſtians, and of the greater part of Preachers themſelves. When they pronounce the name of *Chriſt* alone, this is either by way of abbreviation, or elſe by way of cuſtom, without thinking whether it be to purpoſe to ſay onely *Chriſt*, or to ſay *Jeſus Chriſt*, or *Our Lord Jeſus Chriſt*. It is therefore to be noted, that when the Scriptures ſpeak of his ſufferings and his death, ordinarily they give him none other then the onely name of *Chriſt*. *Chriſt is dead*; *Chriſt hath ſuffered*; *It was neceſſary that Chriſt ſhould ſuffer*; *The ſufferings*

ſerings of Chriſt, &c. This may be, for-aſmuch as the name of *Chriſt* includeth that of Prieſt, which is the quality in which Chriſt offered himſelf to death. The Apoſtle (*Rom.6.* 8,11.) ſaith that we are dead with Chriſt, but living in Jeſus Chriſt our Lord. I know that there may be oppoſed ſome exceptions, yet in every one of them there is a particular cauſe why one of thoſe Names is rather uſed then another.

I will produce one example. There is no man that thinketh he ſpeaketh amiſſe, when he ſaith, *The Supper of Chriſt*, or, *The Supper of Jeſus Chriſt*. And of a truth, this is not an hereſie, but nevertheleſſe it is an impropriety: For if we will ſpeak according to the Scripture, we ſhould ſay, *The Supper of the Lord*, not *The Supper of Jeſus Chriſt*. This is a particularity remarkable, that in the whole deſcription of the Supper, exhibited by the Apoſtle (1 *Cor.* 11.) and in all the diſcourſe which he maketh of this ſubject and the authour of it, he never giveth other name then

that of *The Lord. The Supper of the Lord*; *I have received of the Lord that which alſo I have delivered unto you*; *The Lord, in the night in the which he was betraid, took bread*; *You ſhew the Lords death*; *The cup of the Lord*; *The body and blood of the Lord*; *Not diſcerning the body of the Lord.* I forbear to ſpeak why in all this deduction the name of *Chriſt* is not once mentioned, and that of the *Lord* is continually expreſſed. But this example teacheth us that we ought to uſe diſcretion even then when we pronounce the titles of him to whom God hath given a name above every name.

Wherefore Jeſus, who received the Sacraments as well of the one as the other Teſtament, had not that external Anointing which was given to Prophets, Prieſts and Kings.

He received the Sacraments common to the whole Church, to ſhew, among many other reaſons, the communion which we have with him. And for

for other causes he would not have that material Unction which was particular to certain persons: Not the Royal anointing, which was a mark of a temporal dominion; whereas the Kingdom of Christ is of another nature: Not the Priestly, that was for *Aaron*; for the Priesthood of Christ is not of that order, but according to the Order of *Melchizedek*: Not the Prophetical: for when one Prophet anointed any other to be a Prophet, by this action he declared him his successour: So *Elisha* was anointed to succeed *Elijah*. But our Soveraign Prophet, who preceded all the Prophets, succeeded none of them, and therefore ought not to receive their Unction.

Whence cometh it that divers discourses uttered by Jesus Christ, seem to be without method? And an admirable secret, which ought to be observed.

The History of the Gospel reciteth unto us divers Sermons & other excellent

diſcourſes which Jeſus Chriſt made when he converſed among men. Now we may obſerve that in the ſame diſcourſe Jeſus Chriſt paſſeth oftentimes from one matter to another which is very far diſtant, and ſeemeth to be quite beſide the ſubject. It ſeemeth to us to ſee pieces brought from ſeveral places, ill joyned, and without any dependance or tie one with another. Expoſitours labour hard to finde the contexture thereof: but their ordinary Logick which they bring, with all their Analyſes, can never attain it.

I paſſe by, that Jeſus Chriſt preaching had the perfection of Divinity. We have but the ſhreds of this Science, a little ſcantling of this great piece, and ſome few drops of that Ocean; but in Chriſt are incloſed all the treaſures of wiſdom. Now he had the entire body, and we have but a few parcels; ſo his ſtyle hath other rules and other meaſures then ours.

But behold the ſecret which we ought here to conſider. Jeſus Chriſt

ſaw

ſaw the thoughts and the hearts of thoſe to whom he ſpake. If an Orator had this advantage to ſee the thoughts of them that hear him, he would apply himſelf to them, rather then to the ordinary rules of his Rhetorick, which knoweth not this method. This deſultory ſtyle which we ſee in the diſcourſes of Jeſus Chriſt, hath been often occaſioned by the thoughts of his hearers: According as theſe were formed in them, he addreſſed himſelf to them; and according as others thoughts were bred in them, he turned his diſcourſe on that ſide. The ways of this method are tranſcendent, and appertain to none but him who can read in our hearts.

A conjecture of what our Lord wrote, when the Phariſees demanded his judgement touching the puniſhment of the adulteriſſe, Joh. 8.

Once onely we finde that he read, and once onely we finde that he wrote. That

That which he read, is recited *Luke* 4. but that which he wrote is not expreſſed. The holy Hiſtory ſaith, that upon the demand made to him by the Phariſees, ſtooping down, he wrote with his finger upon the ground, two ſeveral times. Some of our moſt eminent Divines think that they were not characters that bare any ſignification, but that they were lines onely or marks drawn without any other meaning or deſigne, but to divert the importunity of the Phariſees, and to make them know that they were unworthy of any other anſwer. But to take it ſo, this action doth not ſeem ſufficiently grave and ſerious, nor, which is more, ſufficiently worthy of the wiſdom of the Son of God. It is therefore more credible that this writing was ſignificative. Now though it be hard to finde what was contained in it, ſince the Hiſtory hath paſſed it over in ſilence, nevertheleſſe many Expoſitours, ancient and modern, have brought their conjectures. Let

it

it be permitted to me to expresse mine.

The Law (*Numb.* 5.) ordained that a woman suspected of adultery should appear before the Priest; who, among divers other ceremonies, took of the dust which was on the floor of the Tabernacle, and mingled it with water in an earthen vessel: afterward, having put the woman to her oath, he wrote in a note those curses to which she had submitted; and finally blotted out the writing in the water, which he gave her to drink; having first declared that if she were innocent, that drink, which contained the blottings of this writing mingled with the dust, should not be hurtful to her.

Now between this Law and the proceeding of our Saviour toward the Pharisees, there are found divers resemblances. The businesse is concerning a woman, an adultéresse. The Pharisees alleadge the Law of Moses. Our Lord would that they should examine themselves. He writeth in the dust

duſt on the floor of the Temple, where this action paſſed; as if he ſhould ſay, You your ſelves, are you innocent? Could you drink this duſt which beareth the writing of the oath of execration? *Let him among you that is without ſin, caſt the firſt ſtone at her.*

Why God ſent for the forerunner of his Son, a Prophet rather then a King: And why there was no Chriſtian King for the ſpace of three hundred yeers after the nativity of Jeſus Chriſt.

God could have raiſed a King, in ſtead of a man clothed with Camels hair, to prepare the way before the Meſſiah: But it would have ſeemed that the foundations of the Kingdom of Chriſt, which is not of this world, had been laid through the ſtrength of the arm of man. The Divine calling alſo hath appeared more evidently in the ſending of a Prophet: for men can make a King, but none

none but God can make a Prophet.

For the ſame cauſe, the wiſedom of God would that the Goſpel ſhould be ſpread thorowout the world, long time before any King or Emperour embraced the Chriſtian Religion: for it is not eaſie to finde in Hiſtory any Prince which made profeſſion of it before *Conſtantine* the Great. Now the Goſpel had been before preached for the ſpace of two hundred and eighty yeers. To declare that it was not at all planted under the ſhadow of humane greatneſſe.

Of

duſt on the floor of the Temple, where this action paſſed; as if he ſhould ſay, You your ſelves, are you innocent? Could you drink this duſt which beareth the writing of the oath of execration? *Let him among you that is without ſin, caſt the firſt ſtone at her.*

Why God ſent for the forerunner of his Son, a Prophet rather then a King: And why there was no Chriſtian King for the ſpace of three hundred yeers after the nativity of Jeſus Chriſt.

God could have raiſed a King, in ſtead of a man clothed with Camels hair, to prepare the way before the Meſſiah: But it would have ſeemed that the foundations of the Kingdom of Chriſt, which is not of this world, had been laid through the ſtrength of the arm of man. The Divine calling alſo hath appeared more evidently in the ſending of a Prophet: for men can make a King, but none

none but God can make a Prophet.

For the ſame cauſe, the wiſedom of God would that the Goſpel ſhould be ſpread thorowout the world, long time before any King or Emperour embraced the Chriſtian Religion: for it is not eaſie to finde in Hiſtory any Prince which made profeſſion of it before *Conſtantine* the Great. Now the Goſpel had been before preached for the ſpace of two hundred and eighty yeers. To declare that it was not at all planted under the ſhadow of humane greatneſſe.

Of

Of the humane nature of JESUS CHRIST.

An excellent gradation in the four Evangelists describing the Genealogie of Jesus Christ.

ALl the Evangelists exhibite unto us the Saviour, but every one of them in his particular method. Saint *Mark* describeth not at all the Genealogie of Jesus Christ, but beginneth his History at his Baptism. Saint *Matthew* searched out his original from *Abraham* (chap. 1.) Saint *Luke* followeth it backward as far as *Adam* (chap. 3.) Saint *John* passeth further upward, even to the eternal generation of this Word that was made flesh (*chap.* 1.) So they lead us to Christ, mounting up four several steps in the which he is represented to us.

In

In the one, we see him onely among the men of his own time, then when he conversed with them.

In the second, he is seen in the tent of *Abraham*.

In the third, he is yet higher, to wit, in *Adam*.

And finally, having traversed all ages, thorow so many generations, we come to contemplate him in the beginning, in the bosome of the Father, in that Eternity in which he was with God.

Beyond this general harmony resulting from the agreement of all the Evangelists together, there is another particular which I shall by and by observe.

Why the Scripture giveth the name of Antichrist to him that denieth the Humanity of our Saviour, rather then to him that denieth his Divinity.

This is Antichrist, which denieth that Jesus Christ is come in the flesh, saith Saint

John

John in his first Epistle, *chap.* 4. This Heresie is marked as the most capital, and as the greatest opposition to Christianity. To deny the Humanity of Jesus Christ, is to deny his death, and consequently his resurrection, and all the dispensation of salvation. The Humanity of Christ is more neer unto us, and more perceptible by us, then his Divinity. So that it is an inexcusable crime in man, not to acknowledge the Man Jesus Christ.

Why Jesus Christ, after his resurrection, called himself no more the Son of man, as before-times.

Jesus Christ, before his resurrection, is oftener called the Son of man, then the Son of God: But after he was risen, when he speaketh of himself, he is no more called the Son of Man. Surely, the resurrection hath not brought to nothing his Humanity: but this name of the Son of Man includeth the weakneſse and sufferings to which he

he had rendred himſelf ſubject as man. Now after being delivered out of this abaſement, and being declared the Son of God by the reſurrection from the dead, he hath changed his ſtyle, and is no more called the Son of Man, which was the name by which he called himſelf ordinarily before his reſurrection. After this, he ſpake divers times to his diſciples, calling to their remembrance the neceſſity of his death, of which he had before advertiſed them: But he no more expreſſed the name of the Son of Man. When he was yet mortal, *It behoveth* (ſaith he) *that the Son of man ſuffer*: But being raiſed from the dead, *Ought not Chriſt* (ſaith he) *to have ſuffered?*

Why the moſt glorious miracles which our Lord wrought, were often preceded by ſome action which witneſſed thoſe weakneſſes to which his humane nature was made ſubject.

In the ſame time that our Lord went

to display his divine power, by some extraordinary miracle, he often beginneth with some act of humane weaknesse. If he appease the tempest, it is after he hath been overcome with sleep. If he give hearing to the deaf, it is after having fetched a deep sigh. If he cure him that was born blinde, it is after having made clay of his spittle. If he cause the figtree to be dried up, the occasion of it is the hunger that pressed. If he raise *Lazarus* from death, it is after having groned and wept. Finally, if he cause the earth to tremble, if he rend the rocks, if he open the sepulchres, it is after having given up the ghost. In the most glorious demonstrations of his Deity, and even before he bringeth them forth, he would have us to see that he was truely Man.

of an admirable harmony which is found between the three periods of the three fourteens numbred in the first chapter of Saint Matthew.

The Evangelist beginneth at those generations that descended from *Abraham* to Christ; and at first presenteth to our sight a long rank of Patriarchs and Kings, which enrich the frontispice of the New Testament, as so many speaking statues, so many precious stones set in the breastplate, or so many stars that went before the coming of the Sun of righteousnesse. All these generations are divided into three fourteens, every one of which endeth in some remarkable change: For we know that Saint *Matthew* reckoneth from *Abraham* to *David* fourteen generations; from *David* to the Captivity, fourteen generations; from the Captivity unto Christ, fourteen generations. The first fourteen therefore ended in *David*, in whom began the

the Lord, which is the Meſſiah, ſhould come into his Temple. Now Jeſus Chriſt willing to ſhew that it was himſelf that was to come, cauſed himſelf to be taken notice of within the Temple it ſelf, by the Miracles which there he produced; there, I ſay, where none other had that power.

It may be obſerved here, that there have been two perſons that have been ſtruck with miraculous plagues in the Temple; a King, and a Prieſt; to wit, *Uzziah*, and *Zacharias* the father of *John* the Baptiſt. The one became leprous, and the other dumb; 2 *Chron.* 26. *Luke* 1. But never any ſick or impotent were miraculouſly healed in the Temple, till the comming of the Son of God, who there healed the blinde and the lame, *Matth.* 21. 14.

Why

Why Jesus Christ, when he was hungry, or thirsty, or weary with travel, never helped himself by his miraculous power, to give himself refreshment.

When others wanted drink, he turned water into wine: But when himself was thirsty, he desired water of the Samaritan woman. When others were hungry, he multiplied the loaves; and satisfied thousands of men: But when himself was pressed with hunger, and had addressed himself to the fig tree which had no fruit, he caused none to be brought forth, though he could have done it forthwith. So he endured the weariness of the way, (*Rom.* 4. 6.) although he might have caused himself to have been carried by Angels, or lifted up by the Spirit, as *Philip* afterward was, *Acts* 8. 39, 40. In sum, he never used Miracles for his own refreshment.

As he came for others, so all his Miracles have been for others. And this

is

is one part of his annihilation of himself, that using his miraculous power for the refreshment of others, he never used it for his own.

Why the Son of God, after he was raised from the dead, ceased from healing the sick.

Our Lord being in the world, healed corporal maladies, so long as he himself was burdened with our infirmities, that is to say, before his Resurrection. After that he was raised from death, he remained upon the earth fourty days, conversed with men, wrought divers Miracles, but healed not any that was sick. This is not becaufe his power was impaired, since it was become more glorious; nor that he had lesse charity then afore-time; nor that there wanted those that were sick in *Israel*: But that he healed no more, was becaufe he had appropriated that kinde of Miracles to the time of his humiliation. Wherefore the Scripture

(*Matth.*

(*Matth.*8.17.) rehearſing his curing of divers ſick men, ſaith, that by ſuch acts was verified that Prophecie that ſaith that *he took our infirmities, and bare our ſickneſſes*: For that place ſetteth them down as terms equivalent, as far as concerneth bodily infirmities, to have undergone them in his perſon, or to have healed them in others; for he never wrought theſe miraculous cures, but ſo long as himſelf was capable of infirmity.

Of the Tears of Chriſt in the days of his Fleſh.

WE read not that he wept, till within a few days before his death: and it ſeemeth that he became every day more ſenſible of our miſeries, according as he tried them by experience more and more. The Scripture ſpareth not to ſay, that he learned

learned obedience by those things which he suffered, *Heb.* 5.8.

Thrice we read that he wept. The first time, for one man; the second, for one nation; and the third, for all Mankinde. For one man, when he wept over the Sepulchre of *Lazarus*: for one nation, when he wept over *Jerusalem*, foreseeing the ruine of it, and the desolation of the whole people of the Jews: for all mankinde, then when he offered up with strong crying and tears, prayers and supplications to him who could save him from death, *Heb.* 5.7.

Christ

Christ condemned by *Pilate*.

A Consideration why the names of divers wicked men are set down in the history of the Passion of Christ.

SOmetimes the Scripture expresseth the name of a man who seemeth to be of little importance, and sometimes it suppresseth the name of another which should be more considerable. It tells us the name of the robber whom the Jews preferred before Jesus Christ, when *Pilate* gave them the choice to release to them one of the two: Yet it nameth not the thief which was converted, although that it should seem that his name ought rather to be mentioned then that of the other. Now setting aside the reasons of this silence, we will retain this, that when the Scripture expresseth the name

name of a wicked man, this is not always onely to set down the circumstances of the History, but often for other causes.

Among all the wicked men which are comprised in the History of the Passion, there are seven marked by their names: *Judas*, *Annas* and *Caiaphas*, *Malchus*, *Herod*, *Barabbas*, and *Pontius Pilate*. Now it seemeth that the Scripture, which reciteth how all sorts of men contributed to the death of Christ, would also name one of every condition: One of the household of Christ; One High Priest, and another inferiour; One servant; One King; One Judge; yea, one thief. This doth not exclude the particular reasons for which every one of these men aforesaid hath his name in this History. It importeth that *Malchus*, who was none other then a servant, was named as well as *Caiaphas*; and *Barabbas*, as well as *Pilate*, though the one be more considerable then the other.

The

The name of the Romane Empire hath intervened both in the birth and death of Christ.

The Edict of *Cesar*, who caused the inrolment mentioned *Luke* 2, served to prepare the place where Christ ought to be born: and the authority of *Cesar* served to procure the death which Christ ought to die. It was requisite that all the mysteries of the Redemption should be fulfilled in that time in which this great Monarchy commanded in *Judea*; yea, it was requisite that it should be one of the instruments, even in acts quite contrary. It lodged Christ coming into the world, and afterward caused him to go out of the world. It provided a Cradle for his Birth, and afterward the Crosse for his Death.

The Death and Burial of CHRIST.

Four glorious occurrences, distant many ages one from the other, and coming to passe on the like day.

THe calling of *Abraham*, when God drew him from *Ur* of the Caldeans: The going of the Israelites out of *Egypt*, after having kept the Passeover: The Decree of the restauration of *Jerusalem*, mentioned by the Angel to *Daniel*, *chap.*9.25. And finally, the death of Christ, are four points of an high consideration, and admirable in their correspondencies.

Now although they are separated the one from the other, by divers so long distances in regard of yeers, yet they all meet together in the same day. The History teacheth us that the Israelites

elites, went out of *Egypt* within that proper day and the ſame night in which came to be expired the four hundred and thirty yeers which had paſt after the calling of *Abraham*. That calling then came to paſſe on the ſame day, *Exod.* 12. The day alſo of the death of Chriſt, which is that of the Paſſeover, doth concur with the other: and the ſame day, according to the beſt computation, ended the ſeventy weeks of *Daniel*; whence it followeth that they began on the ſame day, the day on which went forth the Decree to rebuild the holy City.

This wonderful concurrence preſenteth to our eyes Jeſus Chriſt dying on the ſame day on which *Abraham* departed out of *Caldea*, that *Iſrael* went out of *Egypt*, and that the Decree was pronounced to raiſe again the walls of *Jeruſalem*. Thus the death of Chriſt extendeth it ſelf as far as thoſe ages that have paſt long before it, and his Day is found alſo within the faireſt days of the Patriarchs.

An advertiſement touching the Name of Altar improperly aſcribed to the Croſſe.

I repeat now what I have ſaid in another Treatiſe. There is nothing more ordinary in this ſubject, then to hear named *The Alter of the Croſſe*; under the pretext that Jeſus Chriſt was offered on the Croſſe. But it followeth not that the Croſſe had the place or quality of an Altar in this Oblation. Neither doth the Scripture ever call it ſo, although it ſpeaketh ſo often of the Croſſe and of the Sacrifice of Chriſt.

Let it not diſpleaſe ſo many learned men who have authorized this vulgar phraſe, That Chriſt was offered on the *Altar of the Croſſe*. The Croſſe was not the Altar of this incomparable Sacrifice. The name of *Altar* is of greater importance then many men conſider. This is an irrefragable Maxime, That the Altar is greater then the Offering

in

in as much as it is the Altar which ſanctifieth the Offering, *Matth.* 23. 19. Whence would follow, that which none ſhould dare to think, that the Croſſe ſhould be more excellent then the Body of Jeſus Chriſt, yea, that it had ſanctified it.

All that can be ſaid, when the name of *Altar* is given to the Croſſe, is this, that it is not underſtood ſo in effect, but onely by way of ſimilitude or alluſion. But ſuch a ſimilitude transferreth to the Croſſe a title which appertaineth to none but Chriſt; for on the Croſſe himſelf was the Altar, the Sacrifice, and the Prieſt altogether. Under the Law, theſe were different things, becauſe one of theſe figures alone could not repreſent Chriſt in all theſe three qualities; but in him they are found united, and no creature hath had part in this honour. Why then ſhould we communicate it to the wood of the Croſſe? Either this phraſe hath helped toward the adoration of the Croſſe; or it hath proceeded from that Superſtition;

ſtition ; or howſoever it be, it hath been unwiſely introduced, without taking heed to the conſequences which it draweth after it.

Why the Scripture ſpeaketh of what matter the Croſſe was made, yet expreſſeth not the form of it.

It concerneth us to know that it was of wood. This particularity ſhould ſeem little conſiderable, if the Apoſtle had not opened the myſtery, ſhewing that Chriſt hath delivered us from the curſe, inſomuch as he was hanged on the tree; becauſe this kinde of death was curſed by the Law, *Deut.*20.23. *Gal.* 3.13. But for the ſtructure of it, of how many pieces it was compoſed, how they were placed, and in ſum, what figure it had, this is that which the Scripture paſſeth under ſilence, as not neceſſary. The form which is commonly given to the Croſſe, is contradicted by the learned, which repreſent it quite another.

We

We ſhall obſerve from hence, that ſuppoſing we had the true figure of the Croſſe, and that it were an object of adoration, as the Church of *Rome* teacheth, this honour would not appertain to any but Croſſes of wood; for Jeſus Chriſt was not crucified on a Croſſe of ſtone, or ſilver. Nevertheleſſe they make Croſſes of all things; but this is to falſifie that of Chriſt, under pretext to repreſent it.

None hath wrought Miracles at his death, except the Son of God.

This is remarkable againſt the Jews. Divers great ſervants of God have wrought Miracles in their life, but never in their death. Was there ever man at whoſe death appeared ſuch wonders as at the death of Chriſt? Whence cometh it that neither *Moſes*, nor *Joſhua*, nor *Samuel*, nor Prophet, nor King, nor Patriarch, hath wrought any Miracle dying? And whence cometh it that this crucified having given up

the Ghoſt, rendeth the Veil of the Temple, darkeneth the Sun, cleaveth the Rocks, ſhaketh the Earth, and opened the Sepulchres? The exploit of *Samſon* dying, howſoever prodigious, yet it was not miraculous, to ſpeak properly; nor doth it approach any thing neer to thoſe great wonders which our Lord wrought in his death. Wherefore is Jeſus Chriſt the onely man among all men, whoſe death hath been honoured with viſible miracles, if not to diſtinguiſh him from all other men, by a mark ſo illuſtrious? So, as I have obſerved before, as well the Birth as the death of Chriſt have been ſignalized by miracles; and never any man whatſoever hath had the like honour.

Three ſignes from heaven, exhibited in three ſeveral paſſages, by the which Jeſus Chriſt hath been declared publikely to be the Meſſiah.

In the courſe of the life of Jeſus Chriſt, in the days of his humiliation, we

we conſider his Nativity, his Baptiſm, and his Death. His Nativity, in which he began to appear in the world. His Baptiſm, by which he entered into the functions of his Office. And his Death, by which he finiſhed the work of the Redemption.

Every one of theſe myſtries was immediately followed and overtaken by a ſigne from Heaven, and that way ſhewed unto the world.

His Birth, by the Star which carried the news as far as the Eaſt, preceded by the acclamation of Angels publiſhing this happie Nativity.

His Baptiſm, by the opening of the Heavens, and the deſcent of the holy Ghoſt in the ſhape of a dove, accompanied by the voice of God.

His Death, by the miraculous darkning of the Sun, which filled all the earth with darkneſſe.

When the Jews demanded that Jeſus Chriſt ſhould authorize his calling by ſome ſigne from Heaven, they ſhould have learned that which paſſed

at

at his Birth and his Baptiſm; and afterward, they ought to have conſidered that which happened at his death. They had then ſeen his calling atteſted by three ſignes from Heaven.

Why the High Prieſt, who repreſented Jeſus Chriſt, never came neer to the dead; and yet Jeſus Chriſt did the contrary.

The Law forbade the High Prieſt to touch a dead corps, yea to enter into any houſe in which there was one deceaſed, yea to ſhew any ſigne of grief, were it for his own father or mother, *Levit.* 21. 10, 11. Whence it appeareth, that if he found himſelf in any place where any perſon was at the point of death, it behoved him to depart from thence immediately; his preſence being incompatible with that of a dead body.

But on the contrary, Jeſus Chriſt entered into the houſe where lay the dead body of the daughter of *Jairus*: Himſelf took her by the hand: He touched

touched the Coffin of the young man of *Naim*, that was carrying to the grave : He ſhed tears over *Lazarus* already putrified. Theſe particuiars are more important then they ſeem to be.

Certainly, the defiling which the Law findeth in dead bodies, might bear a reflexion upon the Prieſt, becauſe he was not capable of removing the corruption of death. But he which is able to give life unto the dead, is above this Law, and the reach of this infection. Here is ſeen a notable difference : The Moſaical Prieſthood abandoneth the dead, and leaveth them in their uncleanneſſe, becauſe it cannot remedy it : But the true and eternal Prieſt, becauſe he raiſeth the dead, hath converſed with them, and his touch hath reſtored their life. He cometh to ſearch us, yea, within our graves, yea, he guardeth our bones.

Why the fear of death was more excuſable in the Saints of the Old Teſtament, then it is now : And why we ought not to imitate them in all that which have ſpoken concerning this ſubject.

We ſhould finde it ſtrange that the apprehenſion of a natural death ſhould make a Chriſtian to ſpeak ſo as *Hezekiah* ſpake, when he believed he ſhould die, *Iſai.* 38 ; or as *David*, *Pſal. 6.* It is a matter of aſtoniſhment that theſe great men have been ſo exceeding fearful of their departure out of this world. Here I paſſe by the particular cauſes from whence proceeded this weakneſſe. But in general, before that Jeſus Chriſt died, death was more dreadful then it hath been ſince ; for as yet death was not ſwallowed up in Victory ; and the faithful of the Old Teſtament had not the example of Jeſus Chriſt dead, as we have. The fear of death therefore was more juſt in them, then it can be in us : From whence

whence it followeth, that it is not ſtill permitted to us to ſpeak as they did when we are menaced with death. It would be very hard to approve that a Chriſtian ſhould complain of this, that he ſhould no more behold God in the land of the living, and that he is deprived of the converſation of this world; or to alleadge, that he might not die, that the dead praiſe not God. Theſe complaints and the like diſcourſes which the Fathers of the Old Teſtament have uttered upon this ſubject, have no more place ſince that Chriſt died and roſe again; as I ſhall ſpeak more particularly upon the Article of the Reſurrection.

The

The deſcent of CHRIST into Hell.

An obſervation upon the words of the Apoſtle, Rom. 10. 6, 7. *forbidding to ask who ſhall aſcend into heaven, or who ſhall deſcend into the abyſſe?*

AMong ſo many men ſignalized by extraordinary events, there are two remarkable; one of which aſcended into heaven, and deſcended; the other deſcended into the deep, and reaſcended. The firſt is *Elijah*, who was carried up into heaven, and afterward came back to the earth, to accompany the Son of God in his Transfiguration. The other is *Jonah*, who went into the bottom of the gulfs, and returned living. But the one and the other were but a ſhadow of Chriſt, to whom all theſe paſſages and returns agree more per-

particularly : For not onely he deſcended into the Abyſſe and returned, but he is alſo aſcended into heaven yet once more to come down.

Now I go not about to examine in what ſenſe he ſaid, even before his Aſcenſion, that already he had aſcended into heaven, and already had deſcended from heaven, *Joh.* 3. 13. But concerning his deſcent into the deep, the Apoſtle explaineth it openly, when he oppoſeth thoſe two one to the other, *To deſcend into the deep*, and *To be brought back from the dead.* For from thence followeth, that to be brought back from the dead, is to reaſcend from the Abyſſe. And this alſo preſuppoſeth, that to deſcend into the Abyſſe, is none other thing then to be reduced to the eſtate of the dead. As for the name of the Abyſſe, it is known that Jeſus Chriſt calleth his Sepulchre the heart of the earth, comparing it to the place where *Jonah* had been in the Abyſſe, *Matth.* 12. 40. From hence it cometh, that many underſtand by the

the deſcent of Chriſt into hell, that after his burial he was yet farther humbled ſo far as to ſojourn in the eſtate of the dead, that is to ſay, within his Sepulcher, from whence he was raiſed by his Reſurrection.

Why Chriſt being on the Croſſe, pronounced the firſt words of the 22 Pſalm.

Theſe words expreſſe the complaint which he made of being forſaken of God. And many Orthodox men take that extreme humiliation of Chriſt for his deſcent into hell. Now why he did uſe the words of this *Pſalm*, a reaſon is given. There is not a paſſage in all the Old Teſtament which better repreſenteth the eſtate of Chriſt upon the Croſſe. There is ſeen the parting of his garments, the caſting of lots for his coat, his hands and feet pierced, his enemies wagging the head, and vomitout their mockeries. He therefore uſed this *Pſalm*, as having been dictated for him.

But

But to this reaſon, which is notorious to every one, I will adde another, which I ground upon an hypotheſis maintained by ſome interpreters. The firſt action, ſay they, that the Prieſts and the Levites daily did in the Temple, into which they entered at break of day, was to ſing this two and twentieth *Pſalm*: the which, upon this occaſion, beareth for the title, *A Pſalm of the dawning of the day*, and beginneth; *My God, my God, why haſt thou forſaken me?* I obſerve from hence, that the firſt words with which the Prieſts began the firſt hour and the firſt act of their Functions, are the ſame which Chriſt uttered in the laſt hour and the laſt act of the Redemption: For having been already three hours upon the Croſſe, upon the point of rendering up his ſpirit into the hands of his Father, and of declaring that all was finiſhed, he cried out, *My God, my God, why haſt thou forſaken me?* He ended where the Prieſts began, to ſhew that all the ancient Prieſthood, and all the ſervice of the

Temple, from their beginning, then expired and finished in him, who is the end and closure of the Law.

The fruits of the death of Christ.

Why the Son of God deferred so long time to come and expiate the sins of the world.

THis question, which the ignorant will blame of rashnesse, is suggested unto us by the Scripture it self, which hath set down the solution of it. It is not enough to say, according to the fashion of the ignorant, that Jesus Christ came not sooner, because God would not have it so. We are to know why he would it not, since himself hath shewed us the causes, in the which are seen the rays of his wonderful wisdom.

About

About four thouſand yeers paſſed after the fall of *Adam*, before the Son of God came: Sin multiplied with the multiplication of mankinde: Death deſtroyed one generation after another: All ages groaned for the Deliverer; but he appeared not till after ſo long a time.

Now ſetting aſide the marvellous Oeconomy by which God meaſured and divided the times which preceded the coming of Chriſt, in which is ſeen an infinity of ſteps and proportions, as ſo many ſtars which marched before the Sun; we will onely ſay, That it was important for the glory of God, and to render ſo much the more glorious the benefit of Redemption, that ſin and death ſhould reign a long time, and devour a long rank of generations, before the Saviour ſhould ſhew himſelf: For that long durance of ſin and death, extending it ſelf thorow ſo many ages, and infolding all the ſucceſſions of people born the one after the other, hath cauſed to be ſeen how

great was the misery of mankinde, and the necessity of the remedy; and how great is the vertue of Christ who hath healed an evil so universal, and so inveterate, *Rom.* 5.14.

That for these ends, and to shew the abundance of Grace, God permitted that sin should abound; and that it might abound, the Law intervened, *Rom.* 5.20. It behoved therefore first that there should passe a long time before the Law should begin her raign, and a long time before she should yeeld place unto Christ.

That the sin of *Adam* lost those that came after him; but the death of Christ hath saved both them that went before and came after it. As therefore the first *Adam* hath caused to die those which were born many ages after him; so the second *Adam* hath quickned them which were dead many ages before him. And this hath been one of the causes of the retarding of his coming, to wit, that he would shew his power working backward to the foregoing ages. And

And finally, That it was convenient, before Chriſt died, to make it known to the world that the expiation of ſins could not be wrought any other way. To this effect, God propoſed firſt the blood of beaſts in Sacrifices; afterward, the blood of man in Circumciſion; afterward, an infinite number of waſhings, with all the works of the Law; as if he would that men ſhould aſſay all the means which could be imagined for the expiation of ſins. But this was to the end that they ſhould acknowledge their impotency, and ſhould caſt their eyes upon the future Sacrifice of Chriſt. Now it was requiſite that a good part of the age of the world ſhould paſſe in the ſtudie of theſe rudiments, before God ſhould ſend his Son, *Gal.* 4. 1, &c.

An admirable concurrence of the time of Redemption with the times of the moſt famous Ceremonies of the Law. An obſervation upon this ſubject.

It concerneth us that we know the Yeer, the Seaſon, the Days, yea the Hours, in the which Chriſt perfected the work of the Redemption. The Law hath marked certain Times as notable among all others. Among Yeers, that of Jubilee, which returned from fifty to fifty yeers, in the which ſervants were ſet at liberty, and lands alienated returned to their firſt owners. Among the annual Feaſts, that of the Paſſeover, which was the firſt and principal of all the ſolemnities of the yeer. Among the Days, the Sabbath, of which the preeminencies are ſufficiently notorious. Among the Hours of the day, that between the two veſpers, which we reckon the third after noon; in which every day was offered the evening Sacrifice, which was the concluſion

cluſion of all daily Ceremonies, *Exod.* 29. 39. and in which alſo was ſlain the Paſchal Lamb, when his yeer-day was come, *Exod.* 12. 6.

Now the Redemption met in all theſe times; in the Yeer of Jubilee, in the Paſſeover, in the Hour of the Evening Sacrifice, and in the Sabbath. In the Yeer of Jubilee, according to the moſt exact Chronologie, which reckoning every fiftieth yeer after the diviſion of the Land of promiſe to the yeer in which Chriſt died, findeth that he ſuffered in the yeer of Jubilee: in the Paſſeover, as it is evident by the Hiſtory of the Paſſion: in the Hour of the Evening Sacrifice, which the Jews called the ninth hour, in the which Jeſus Chriſt gave up the Ghoſt: And finally, in the Sabbath, our Saviour all that day reſting in the Sepulchre. I know that many, long time agone, have conſidered all theſe particularities, but in parcels, every one ſeparately. That which I here obſerve, is the general concurrence of all the times

the most famous in the Law, with the time of the Redemption, which comprised and determined all.

To all this I will adde this Observation. The yeer of Jubilee began the tenth day after the Equinoctial of *September*, *Levit.* 15. 9. and Jesus Christ died a few days after the Equinoctial of the Spring following: Whence it appeareth that he died in the midst of the yeer of Jubilee, between the six first months and the six last: But the last six months which his death anticipated, have been disjoyned from the precedent, as appertaining no more to the yeer of Jubilee, which hath been cut asunder in the middle, that it might be rendered wholly dead.

A mysterious reason of the name which the Apostle giveth to the Sacrifice of Christ, calling it A Sacrifice of a sweet smelling savour, *Ephes.* 5.2.

Many read these terms of the Apostle, without knowing the importance, nor

nor ſeeing at what they aim. The common Expoſitours will be contented to tell us, that the Sacrifice of Chriſt is of a good ſmell, that is to ſay, pleaſing to God. We know that this is true: but to know it well, we ought to learn from whence the Apoſtle fetched this phraſe, and what it is at which he looketh back.

It behoveth therefore to obſerve that there were two kindes of Oblations under the Law. One ſort was accompanied with a perfume of Incenſe which was burned with them; and for this cauſe they are called *Offerings of a ſweet ſavour*, Levit. 2. 2. 9. The others, howſoever approved by the Law, bare not the name of *Oblations of a ſweet ſavour*, becauſe they were without perfume, *Levit.* 2. 12. And particularly it is to be noted, that it was forbidden to burn any perfume upon the Oblations which were preſented for ſins, *Levit.* 5. 11. in which the Law-giver gave to underſtand, that the memory of ſin, yea the Sacrifices which mentioned them,

them, were not of a ſweet ſavour, *Numb* 5.15.

Upon this, we are to conſider why the Law declared that that which was offered for ſins, could not be of a ſweet ſavour, ſeeing that Chriſt was offered for ſins, and yet his Oblation was of a ſweet ſavour to God his Father. The reaſon is, that the Legal Oblations removed not at all the infection of the ſin which they repreſented, rather themſelves remained burdened with it: But Chriſt bearing our ſins upon him, vanquiſhed and carried away this corruption. This point furniſheth us with an invincible argument againſt the Jews. By the own ſentence of the Law, all the Expiatory Offerings which it preſcribed, failed of a ſweet ſavour, and could not content the juſtice of God. From whence it followeth (otherwiſe we are for ever miſerable) that there is another kinde of Offering, another Sacrifice of Expiation, quite other then thoſe of the Law, which aboliſheth the ſtench of our crimes.

crimes. And this quality cannot appertain but to the body of Christ, *Isai.* 53. 5, 6.

The Resurrection of CHRIST.

Nine examples of the Resurrection of the dead, which have gone before or followed the Resurrection of Christ. An Harmony between those that were raised under the Old Testament, and those that were raised by the Son of God, while himself was yet mortal.

THe Wisdom of God hath shewed the Resurrection of the dead in divers examples, which it hath distributed with order and proportion.

Three before the coming of Jesus Christ,
Three by Jesus Christ himself before his death, And,
Three

Three after the Reſurrection of Jeſus Chriſt.

Before the coming of Chriſt, God raiſed the ſon of the widow of *Sarephta*, the ſon of the *Shunamite*, and one dead man that had been caſt into the Sepulchre of *Eliſha*, 1 *King*. 17. 2 *King*. 4 and 13.

Jeſus Chriſt, before his death, raiſed the ſon of the widow of *Naim*, the daughter of *Jairus*, and *Lazarus*, *Luke* 7.15. *Matth*. 9. *Joh*. 11.

After the Reſurrection of Chriſt, God hath firſt cauſed to be ſeen that of many Saints which were raiſed out of the duſt, *Matth*. 27.52,53. Afterward, that of *Tabitha*, *Acts* 9.40. And for the third example, that of the young man *Eutychus*, *Act* 20.9,10,11,12.

There are notable reſemblances between the three that were raiſed under the Old Teſtament, and the three which Jeſus Chriſt raiſed before his death. The firſt raiſed from the dead in the Old Teſtament, was the onely

ſon

ſon of a widow; and the firſt raiſed in the New Teſtament, was the onely ſon of a widow. The one in *Sarephta*, the other in *Naim*. In both the Teſtaments, God began the Reſurrection of the dead by the demonſtration of his Mercy, as well as that of his Power. Moreover, the laſt of the three raiſed before the coming of Chriſt, was already entered into the grave, where he touched the bones of the Prophet *Eliſha*; and the laſt of the three raiſed by Chriſt, to wit, *Lazarus*, had already ſtayed four days within the Sepulchre.

Why Chriſt roſe not again the day after his death, but ſuffered the whole Sabbath day to paſſe over, before he returned to life.

I paſſe by the ordinary reaſons which are brought concerning this, and will onely obſerve a Maxime which I finde in this matter, to wit, *That never any dead man was raiſed again on the Sabbath day.* The Son of God hath healed many

many ſick on the Sabbath day, but ye read not that on that day he raiſed any dead. And in ſum, none of all thoſe which were returned to life, as well under the one as the other Teſtament, and of whom we have conſidered the catalogue and the order according to which they are ranked, hath been raiſed on the Sabbath day. I ſhall verifie this, when I ſhall come to expound the fourth Commandment of the Decalogue. For the preſent queſtion, we may ſay that Jeſus Chriſt, who is the Head of the Reſurrection, would ſhew the communion which is between him and others that are raiſed, in whom we have a preludium of the general Reſurrection. And foraſmuch as none of them recovered life on the Sabbath day, he alſo, not to ſeem to disjoyn himſelf from them, would not that his Reſurrection ſhould fall on that day. This excludeth not the other reaſons of the time of his ſtay among the dead.

A comparison of the time which God employed in the Creation, with that which he employed in the Redemption: And of the days of the one and the other.

The time of the Creation was six Days; that of the Redemption was but of three Days, which is the leſſe by one half. But the Wiſdom of God hath divided the time of the Creation in two equal parts, each of three days; the firſt three being diſtinguiſhed from the three following, by a moſt evident mark.

The firſt three days of the world, with their nights, had neither Sun, nor Moon, nor Stars, but preceded the being of all theſe lights; in which they have been different from all other days that ſince have come. As therefore the Creation hath had three days extraordinary, ſo the Redemption in the which the world hath been as created anew, hath had theſe three marvellous days in the which Chriſt continued among

among the dead ; It is to be obſerved, that himſelf ſpeaking of the three days of his ſtay within the bowels of the earth (*Matth.*12.) which ought not to be underſtood of three entire days, had regard to the hiſtory of the Creation, which reckoneth the Evening and the Morning for a Day, a part for the whole, *Gen.*1.5,8.

The firſt and neereſt cauſe of the three days detaining of Jonah *in the whales belly.*

The intention of God indeed was to preſent unto men in *Jonah* a type of the Reſurrection of Chriſt, as every one knoweth. But there was firſt another reaſon for which the Prophet was not delivered before the third day.

The chaſtiſement of the ſinner oftentimes anſwereth to the fault, even to circumſtances. This happened to *Jonah*. His Hiſtory telleth us that *Nineveh* was a City of three days journey, *chap.*3. 3. For having refuſed to take this walk of three days in *Nineveh*, he was

was condemned to keep priſon three days, within the whale. The three days which he would not paſſe over in a great City among men, it was neceſſary for him to paſſe in the intrails of a fiſh, out of the ſight of men and ſun. From this hiſtorical conſideration, we come to that of this great myſtery which is encloſed in the detention and deliverance of *Jonah*.

The Reſurrection of Chriſt figured in Hezekiah, *by a double reſemblance.*

It is ſufficiently known that this Reſurrection, as touching the circumſtance of the Third Day, hath been prefigured in *Iſaac*, in *Jonah*, in *Hezekiah*: A Patriarch, a Prophet, a King, have been the types. *Iſaac* deſtined to be offred an whole-burnt-offering, and remaining as dead in the breſt of his father, is as returned to life on the third day, *Gen.* 22. *Heb.* 11. 19. And this, for the more ample correſpondence, happened very neer the ſame place

where Christ afterward was buried, and where he rose from the dead. *Jonah* issuing from the depth of the sea, giveth the term of fourty days to the Ninevites: And this figure which marketh out the Resurrection of Christ on the third day, extendeth also all along the fourty days which Christ gave unto the world after his Resurrection, before he left the earth. The healing also of *Hezekiah* is considered as a type. He was held in the rank of the dead, and his bed was to him a grave. He was raised up miraculously on the Third Day, as it were surviving himself, 2 *Kings* 20.5.

But that which I observe concerning this last, and which I adde to the observations of those which have gone before me, is another correspondence which is found between the wonders that befell in this subject; the one in the sickness of *Hezekiah*, and the other in the death of Christ. In both these there was a Miracle in the Sun: For the Eclipse of this Luminary, which hap-

happened at the death of Christ, was supernatural, as well as the going back in the sickness of *Hezekiah*. So that this type meeteth with Christ dead and raised from the dead by a double resemblance. But the shadow which returned ten degrees backward, to foreshew the return of *Hezekiah* to the course of his life, was not so miraculous as the return of Christ from among the dead, verified by ten Apparitions, by which, as by so many degrees, he shewed himself living again upon the earth, before he ascended into heaven.

Why none ever was raised again the third day after his death, but onely Christ.

Of all those whom God hath caused to return into the world after they were dead, there is not one whom the Scripture saith to have been raised on the Third Day. If there had been any one, this circumstance had not been omitted in History. All have

been raiſed either before or after the Third Day after their deceaſe, but none on that day. The ſon of the widow of *Sarephta*, the daughter of *Jairus*, *Eutychus*, were certainly raiſed again the very day of their death. The ſon of the *Shunamite*, he of *Naim*, *Tabitha*, and the man which was raiſed from death in the Sepulchre of *Eliſha*, moſt probably had not yet reached to their Third Day among the dead, when they returned to life: As on the contrary, many others have been raiſed after their third day, to wit, *Lazarus*, and the Saints that roſe from the duſt, when Chriſt roſe again.

This circumſtance of the Third Day for the Reſurrection, hath been appropriated to Chriſt, and marked out for him in the Calender of the Prophets, to the end that among other ſignes which diſtinguiſh him from all others that were raiſed, he might be known alſo by this, as particular to him, to wit, that his Reſurrection befell on the Third Day, according to the Scriptures.

When

When *Lazarus* was dead, our Lord let passe the Third Day, before he raised him, and stayed till the Fourth, *Joh.* 11. 39. Among divers reasons of this delay, I reckon this. The Son of God would not raise *Lazarus* the same day of his decease, nor before he entered into the Sepulchre, because he had already raised two dead which had not as yet been put into the earth, to wit, the young man of *Naim*, and the daughter of *Jairus* which was deceased but a few hours before. Now his intention was to extend his power yet farther, to wit, as far as within the grave; did, when from thence he fetched *Lazarus*. But this dead man had not his Resurrection on the Third Day, our Lord having deferred it till the Fourth, and hindering the concurrence of it with his own, in regard of this circumstance.

Three miraculous Sepulchres in the holy History.

The Scripture mentioneth three famous Sepulchres, in the which God hath given life to the dead, to wit,

That of *Elisha*, whose corps served to raise another dead, though himself returned not to life.

That of *Lazarus*, which was raised from the dead, but not by himself.

That of Christ, who rose himself, and at the same time raised many others, whose graves he had opened at his own death, *Matth* 27.52,53.

The two first were preparatories to the wonders of the third. The Son of God raised others, before he raised himself; and again, in coming out of the sepulchre, he carried his power into the graves of others, who were raised after him.

Four men that raiſed the dead, before and after the coming of Chriſt.

The gift of Miracles was conferred upon divers, who notwithſtanding received not the power to reſtore life to the dead; this kinde of Miracle being reſerved to a ſmall number of them. The Scripture nameth but four who exerciſed this power; two under the Old Teſtament, and two in the New. The two firſt are *Elijah* and his ſucceſſour *Eliſha*: The one raiſed the ſon of the widow of *Sarephta*; the other the ſon of the *Shunamite*. The two other are Saint *Peter* and Saint *Paul*: The one raiſed *Dorcas*; the other, *Eutychus*. So God raiſed two inſtruments of the Reſurrection, before the coming of his Son, and after he was gone out of the world. Chriſt appeared between the two firſt and the two laſt, as the Sun among the Planets, ſpreading his quickning power over the dead of the one and the other Teſtament.

The continuation of the Article of the Resurrection of CHRIST. His Ascension into Heaven: His Sitting at the right hand of God.

Christ hath verified his Resurrection by all the proofs which could be given.

BEing come back from the dead, he hath made himself known to be living, Not to one person alone, but to many, men and women, yea, to above five hundred together: Not at one onely time, but at many and divers times: Not for a little time, but for the space of fourty days: Not in one onely place, but in many and divers, in the city, in the fields, within the houses, and upon the mountains: Not afar off, but in the same chamber, in a close place:

place : Not by one means, but by an infinite number of teſtimonies. By the Hearing, he cauſeth his voice to be known : By Sight, his lineaments and ſtature : By the Touch, the wounds of his hands, his feet, and his ſide : By his Actions, going, coming, and eating with his diſciples, he ſhewed that he was truely alive : And beſide all this, by all the Scriptures, beginning at *Moſes*, and going thorow all the Prophets, he proved the neceſſity and verity of his Reſurrection.

Why God never raiſed any perſon of note, to converſe among men, except the Meſſiah.

Of all the dead which have returned into the world to ſojourn there ſome ſpace of time, and frequent the company of men, there hath not been, except our Lord, any Prophet, nor any perſon otherwiſe famous. Thoſe whom God raiſed, either were children, (as he of *Sarephta*, and the ſon of the *Shunamite*) or young people, (as he of *Naim*, the daughter of *Jairus*, and

and *Eutychus*) or without any mark of eminent quality in the Church (as he that came living out of the grave of *Elisha*, *Lazarus*, and *Tabitha*.) For as for the Saints which appeared on the day of the Resurrection of Christ, they did no more then passe by, and having shewed themselves, stayed not at all among mortals; neither are their names mentioned in the History. Whereupon it may be asked, Why being raised from the dead, they stayed no longer time in the world, that there might have been some time to converse with them? And in sum, Why none of the Patriarchs or of the Prophets have been called back from the dead, to sojourn a while among men, as *Lazarus* or *Eutychus*? But without speaking of the Fathers of the Old Testament, I will yet make this question; Why did not our Lord raise *John* the Baptist, who had been his forerunner and his contemporary in the days of his flesh? Was it not to the purpose that that excellent Prophet, so great a light

ſight of the Church, and who had ſuffered death for the Truth, ſhould be returned unto life, as well as the daughter of *Jairus*, or the young man of *Naim*?

It is eaſie to conjecture why this was not done. If *Abraham*, or *David*, or any one of the Prophets, or any one of them who wrought Miracles in their life time, had returned to the world there to make their abode, there had never wanted thoſe who would have honoured them exceſſively. If Superſtition made Idols of the dead bodies of Saints, how much more would it have idolized the very bodies themſelves living after their death? This is one of the cauſes for which God liked better to raiſe an ordinary man, who had touched the bones of *Eliſha*, then to raiſe *Eliſha* himſelf: For ſuch a Prophet, that had been ſo famous in Miracles, had been adored by men, if he had returned from the grave to be among them.

There was alſo another particular reaſon

reason concerning *John* the Baptist. It is known how high his reputation had been. After his death, that was ascribed unto him which was not: For when the Son of God caused himself to be known by his miraculous actions, divers notwithstanding took him for *John* the Baptist, whom they imagined to be raised from the dead, and to be the authour of those marvels that then were wrought, *Matth.* 14. 2. and 16. 13, 14. This errour had passed further, if that Prophet had in effect been raised: But it was requisite that that light should give place to a greater Luminary, since he came not but onely to bring men unto Christ. To conclude, Christ is the onely Prophet that made any stay after his death, to the end that he might be adored by them. All the rest that returned from the dead, either have been persons that had nothing extraordinary in their life, or have not stayed alive some few moments of time upon the earth; but Christ stayed fourty days, and conversed with many

many, at ſeveral times, in ſeveral places, and in ſeveral occurrences.

Of all thoſe that have been raiſed from the dead, none is introduced in Scripture ſpeaking, except Jeſus Chriſt.

We need not demand whether we would be curious to ſee a man that had returned from the dead, or whether we would deſire to ſpeak with him. How many queſtions ſhould we aſk him? We ſhould demand of him what remembrance he had, what being his ſoul had out of the body, in what place it lodged, in what condition it found it ſelf, what it ſaw or underſtood, and what it did. When *Lazarus* was raiſed, great troops of the Jews ran to ſee him: Without doubt, they had as much curioſity as we have, to aſk and to hear him diſcourſe. And ſurely they whom God reſtored to life, recovered alſo their ſpeech; yet the Scripture reporteth not any thing which hath been ſpoken by them: And

even

even when *Eutychus* was raised, (*Acts* 20.9.) which happened in the presence of many spectatours, he put himself again into the assembly, to hear Saint *Paul*; nor did they forsake the preaching of the Apostle, to ask or hearken to one that was returned from the dead. We read indeed that *Moses* and *Elias* being returned to the world, spake with the Son of God in his Transfiguration; and the subject of their discourse was of the decease which the Redeemer was to accomplish in *Jerusalem*, *Luke* 9. But for the rest, all the dead which have been raised, keep silence in the History; for it reciteth not any one word which they uttered, although it observeth other particularities which seem lesse considerable. And this is true of all those whose resurrection it hath described, there being not one of them who is represented unto us speaking. Hereupon it is to be considered why the Scripture never rehearseth what they have said: For an omission so notable and uni-

universal cannot be without cause. We finde therefore that this is an honour reserved to Christ, to be the onely man, among them that were raised from the dead, whose words should be registred; the onely one which speaketh in the Scripture; the onely one from among the dead, whom we can hear. Wherefore the holy History expresseth very amply the words which the Son of God uttered after his Resurrection, to divers persons, & upon divers subjects: but for the rest which returned from the dead, it mentioneth not so much as one word of all that they have spoken.

Three several Fourties of Days, in the time that our Saviour stayed in this world. Observations upon this circumstance.

Fourty days passed after the birth of Christ, till the first entry he made into the Temple, to be presented according to the Law, *Levit.* 12. *Luke* 2. 22. Fourty days

days after his Baptism, till the day he began to enter upon the functions of his charge, having miraculously fasted all that time: And fourty days after his Resurrection, before he entred into heaven. In the first Fourty, he appeared as a common man, as all the rest of the first-born of Israel, which which they carried to the Temple to consecrate them to God. In the second, he appeared as a miraculous man, as *Moses* and *Elijah*, by an abstinence extraordinary. In the third, he appeared as the Son of God, being declared to be so by his Resurrection, *Rom.* 1. 4.

Many memorable periods have begun and ended by Fourties of days or yeers. The Deluge began by a rain of Fourty days; and *Noah* opened the window of the Ark Fourty days after the waters were withdrawn from covering the tops of the highest mountains.

The slavery of the Hebrews in *Egypt*, and the peregrinations of their Fathers, lasted ten times Fourty yeers,

(*Gen.*

(*Gen.*15.13.) to wit, till their going out of *Egypt*; and were followed by another Fourty yeers of their ſojourning in the deſert. Moreover, after their going up out of *Egypt*, to the yeer in which *Solomon* laid the foundations of the Temple, which is a date of a great conſideration in the ſacred Hiſtory, there paſſed twelve times Fourty yeers, 1 *King.*6.1.

Why the Son of God entered no more into the Temple, after his Reſurrection. And the difference in this regard between Him and thoſe which were his principal types.

Hezekiah having been menaced with death, had a promiſe that on the third day he ſhould aſcend into the houſe of God, as a man newly raiſed from death. *Jonah* being brought back to the light of the living, would ſee the Temple of God; *chap.*2.5. And *Iſaac*, another figure of the Reſurrection of Chriſt, was delivered from death in the ſame

place where the Temple was afterward built. Now the Son of God being raised from the dead, entered indeed into the City of *Jerusalem*, and revisited divers places which he had frequented before his death, but he returned no more into the Temple, which at other times he had so often honoured with his presence : For it was not convenient that this great and Eternal Priest having consummated the Sacrifice which disannulled all those of the Temple, of which he had rent the vail, and being to make his entrance into the Sanctuary of heaven, should return into that which was none other then a figure of the heavenly, *Heb.*9.24.

Of those which have seen the Son of God being in heaven.

We know that he hath been seen in all the three degrees of his Exaltation. He was seen after his Resurrection, by more then five hundred persons at one time. He was seen ascending into heaven,

heaven, by the eleven principal diſciples. And finally, he hath been ſeen at the right hand of God, by Saint *Steven* and by Saint *Paul*. Theſe two witneſſes ſufficed for the publiſhing the third degree of his Exaltation, the firſt and the ſecond being atteſted by ſo great a number of perſons.

It is a thing conſiderable that the Wiſdom of God hath choſen the firſt of the Martyrs and the laſt of the Apoſtles, to be eye-witneſſes of the glory of his Son: The one being in the hands of the executioners, died in this confeſſion, That he ſaw the heavens open, and Jeſus ſtanding at the right hand of God, *Acts* 7.55,56. The other having been a ſworn enemy of the Name of Chriſt and of thoſe that believed in him, hath confeſſed that he ſaw him in glory after his Aſcenſion, 1 *Cor.* 9.1. and 15.8. The one is the firſt that ſealed this truth with his blood: The other is the laſt who had charge to publiſh it as having ſeen it after he had perſecuted it. All the other diſciples

saw Christ conversant on earth, but these two onely have seen him raigning in heaven.

All the miraculous prerogatives which have been severally in divers Saints, are found united in one onely Christ in a soveraign degree.

Among the Saints, divers have been rendered famous, Either by their miraculous birth; as *Isaac* and *John* the Baptist: Or by the Miracles which themselves wrought; as *Moses*, *Elijah*, *Elisha*, &c. Or by the gift of Prophecie; as *Samuel*, *Daniel*, &c. Or by their Resurrection from the dead; as *Lazarus*, &c. Or for having ascended into heaven; as *Enoch* and *Elijah*. But never had any man all these prerogatives together, except the Son of God. Some have had a miraculous birth, or else have been Prophets, which have not had the gift of Miracles. Others have wrought Miracles, so far as to raise the dead, but themselves have not

not been raiſed. Others have been raiſed from the dead, but their bodies have not aſcended into heaven, but were returned once more unto the grave. Others are aſcended into heaven, but they have no power to work upon them that are on the earth. On the contrary, one alone and the ſame Chriſt was conceived miraculouſly, exerciſed the power of Miracles and that of a Prophet, came back from the dead, is aſcended bodily into heaven; and, that which appertaineth to none other, from above governeth the whole Church. The ſame Chriſt ſurpaſſeth infinitely all the others in every one of thoſe miraculous preeminencies which they have had. Some were born of mothers which had paſſed the age of childbearing; but Chriſt was born of a Virgin. Some have been Prophets; but Chriſt received not the Spirit by meaſure. Some have had the gift of Miracles in certain occaſions; but Chriſt at all times had that power. Some have been raiſed from death by ſome other;

but Chriſt raiſed himſelf. Some have been lifted up into heaven; but Chriſt was carried thither by his own power. And finally, as he holdeth the firſt place in all things, he alone is ſet down at the Right Hand of God.

Of the laſt Judgement.

Why doth the holy Hiſtory never ſay that God deſcended, but onely where the Divine hath been to do juſtice, or to eſtabliſh it, and protect the innocent?

WHenſoever God hath deſcended, it hath been, Either to publiſh Laws; as thoſe which he gave of old to Iſrael, *Exod.* 19. 18. and 34. 5. Or to appoint Judges; as were read in *Numb.* 11. 17. Or to proceed againſt the guilty; as the builders of *Babel*, and the Cities of *Sodom* and *Gomorrah*, *Gen.* 11. 5, 6, 7. and 18. 21. Or to give pro-

protection to *Jacob* going into *Egypt*, *Gen.* 46. 4. Or to do justice to the Hebrews, which were oppressed by the Egyptians, *Exod.* 3. 8.

Certainly the Scripture intended not to say that God descended locally; yet so it is that he will one day really descend, in the person of his Son. Now forasmuch as he will not descend but to execute judgement, all the other Descents which the Scripture attributeth to him, meet in the same scope: For it never representeth God coming from above, but either to do Justice, or to preserve it.

An observation upon the four general Judgements mentioned in the Scriptures.

All the Judgements which God hath shewed or yet doth shew upon any parts of mankinde, are but particulars. There are four which have concerned or do concern all the generality. The three first have already

appeared, and the fourth is at the door.

The firſt Judgement is that which God pronounced againſt *Adam* and his wife, who repreſented all their poſterity. The ſecond is that which cauſed all the inhabitants of the world, except eight, to periſh by the waters of the Deluge. The third is that which divided the ſociety of men, by the confuſion of Tongues, in *Babel*. The fourth is that of the laſt Day.

The firſt Judgement deprived men of immortality, and declared them ſubject to death, which, by power of it, is come upon them ſucceſſively. The ſecond cauſed all mankinde to die at one time, reſerving a very ſmall number of perſons. The third brake off the communion which was among men, bereaving them of their univerſal language, and hindering them from underſtanding one another.

Now there are divers reſemblances and differences between theſe three firſt Judgements which are paſt already,

dy, and the fourth, which is yet to come. But we have onely to conſider, that in the firſt three, God hath judged the living; but at the laſt he ſhall judge both the living and the dead. Upon this ſubject, I am to propound the following Obſervation.

A wonderful Myſtery which is ſeen in the ſeveral goings out of the three firſt men which God took out of the world.

The life of man hath two different iſſues: Some going out of the world by a violent death, others by a natural. But thoſe which ſhall be found alive when our Lord ſhall come to the laſt Judgement, ſhall paſſe neither by the one nor the other of theſe two ways, but by a third, which ſhall be a ſudden tranſmutation of their bodies, by the which they ſhall become incorruptible, 1 *Cor.* 15. 52. So then there are three ſeveral kindes of iſſues ordained to men, to diſlodge out of this world, ſome by one, ſome by another; to wit,

Violent

Violent death,
Natural death,
And the transmutation of them that shall be found alive at the day of Judgement.

Of these three ways, the two first have been open to this day, and are the ordinary passage of mortals. The third is reserved for the last inhabitants of the world.

All these three several issues have been visibly marked out in the three first men that have parted out of this life: for the first that dislodged, was *Abel*; the second was *Adam*; the third was *Enoch*.

The first went out of the world by a violent death,
The second, by a natural death.
The third, by a change supernatural and miraculous.

These three went in this order, and the one followed the other immediately, among them whose departure is mentioned in the Scripture. But they went by different ways, which represented

ſented all thoſe by which men were to paſſe after them : For all thoſe which ſhall go out of the world after theſe three firſt, or who ſhall go out hereafter, by which ſoever of theſe three ways, go but in the footſteps of ſome one of theſe three forerunners, who are (in this regard) an abridgement of all mankinde, divided as in three bands. And particularly, as thoſe who ought to paſſe by that above-named change, to be tranſlated from this life without ſeeing death, ſhall be the laſt that diſlodge ; ſo *Enoch*, who repreſented them, parted from this world the laſt of the three ; being preceded by *Abel*, who died a violent death ; and by *Adam*, who departed by a natural death. We are here to admire the diſpenſation of this great God, and the Wiſdom of his Spirit which dictated the Scriptures. Theſe three men whom God firſt withdrew from the world, the diverſity which is ſeen in their going out, and the order held in it, were a ſample or epitome of that great

great piece which he would unfold all along the ages, and which was to be extended as far as the last men that shall be found living upon the earth.

Why God, who hath foretold and set down the measures of certain particular times, hath not revealed how long the world should endure, or when the day of Judgement should be.

God at other times foretold, How many yeers space it should be before the Deluge, *Gen.*6.3. How many yeers the slavery of the Hebrews should endure, *Gen.* 15.13. How many yeers there should be of plenty and famine, in the days of *Joseph*, *Gen.* 41.29.30. How many yeers the Jews should remain in the Captivity of *Babylon*, *Jer.*25.12. and 29.10. *Dan.*9.2. How many yeers should passe to the death of Christ, *Dan.*9.24. We know that some of these predictions have been given four hundred, yea four hundred and ninety yeers before their time expired. Now there might be

be all the way computed, from day to day, how many yeers yet remained to the end of the time limited by thoſe oracles. Yea, God hath not onely given an account of yeers, but ſometimes hath punctually ſet down the very day on which a deliverance or other event ſhould come to paſſe, *Dan.*12.11,12.

But neither the Day of the laſt Judgement, nor the Yeer, nor yet the Age which is to make an end of all the reſt, was ever ſet down in any Prophecie, whatſoever the curious can ſay againſt it. Now among the cauſes of this ſilence, we are to conſider this. When God hath foretold that ſuch or ſuch a notable event, where the time could not be foreſeen by any humane wiſdom, ſhould come to paſſe in ſuch a Yeer or on ſuch a Day, the principal ſcope of theſe predictions hath been to confirm the faith of them which ſhould ſee them accompliſhed, (*Joh.*13.19.) For they that lived until that time, and ſaw the Prophecie effected preciſely at the day named, even againſt all appearance,

pearance, had ſo much the more reaſon to believe in God for the time to come, in ſo manifeſt an experience of his infallible truth : and the ſame alſo was a means to convert unbelievers. But at the laſt Day it will not be the work to make proviſion any more for faith in regard of things to come ; nor will there be any more place for the converſion of miſcreants. So that a revelation of that Day could not ſerve for thoſe ends and uſes for the which God had revealed divers other Days remarkable. The Wiſdom of God doth not give us ſuperfluous predictions. It is neceſſary to know that there ſhall be a laſt Day, but not to know preciſely when it ſhall be.

Of

Of the holy Ghoſt.

Four remarkable productions which the Scripture attributeth to the Spirit of God; to wit, two in the Creation, two in the Redemption.

AMong ſo many great and divers effects of the Spirit of God, the Scripture mentioneth particularly theſe four productions:

1. That of all the ſpecies which were encloſed in the maſſe of the elements, in the beginning of the world: for, to cauſe them to bring forth, *the Spirit of God moved upon the face of the waters*, Gen. 1. 2.

2. That of the Soul: For the breath of God, which made man a living ſoul, was the Spirit of the Almighty, *Gen.* 2. 7. *Job* 33. 4.

3. That of the body of Chriſt, which alone,

alone among all men was conceived by the holy Ghoſt, *Luke* 1.35.

4. That of the new man: For, to become ſuch, it behoveth to be born again of the Spirit, *Joh.*3.5,6.

Why the Scripture repreſenteth the holy Ghoſt, and his effects, under the names of Water, *of* Fire, *of* Anointing with Oil, *and of* Sprinkling of Blood. *The true interpretation of theſe terms, contained in divers paſſages.*

The Scripture ſpeaketh of Water and the Spirit, by which we are to be born again: Of the holy Ghoſt and of Fire, with which we are to be baptized: Of the Unction which we have from the holy One, which is an effect of the ſame Spirit: Of the Sprinkling of the Blood of Jeſus Chriſt, which is wrought alſo by the holy Ghoſt, *Joh.*3.5. *Matth.*3.11. 1 *Joh.* 2.20. 1 *Pet.*1.2. So that the names of *Water*, of *Fire*, of *Anointing with Oil*, and

and of *Sprinkling of Blood*, are uſed to denote either the holy Ghoſt, or thoſe acts which he worketh in us. Now it is very eaſie for one of the vulgar to ſpeak to this, and to ſay they are ſimilitudes. Many Commentatours and ordinary Preachers content themſelves to alleadge to us ſome reſemblances between Water and the holy Ghoſt; and likewiſe ſome conformities and analogies between the Fire, which purifieth and conſumeth, and the holy Ghoſt, which produceth the like effects. But there are other depths to ſound.

It is requiſite therefore to know that all the Purifications of the Law, which were figures of that Purification which we have by the holy Ghoſt, were wrought either by Water, or by Fire, or by Oil, or by Blood. All things which had need of cleanſing, were purified by one of theſe four means.

1. By Water: as it was practiſed in divers occaſions: For we know that waſhings with Water were very fre-

quent under the Law. It is not necessary to produce examples.

2. By Fire: as when God commanded to purifie the spoil which they had taken from the Midianites, he ordained that all that which could endure the Fire, (to wit, Gold, Silver, Brasse, Iron, Tinne, Lead) should be cleansed by Fire, *Num.*31.22,23.

3. By Oil: as it was observed in the Unction of the Priests, and that of the leprous, *Lev.*14.16,17,18.

4. By Blood: as it is notorious, and we shall see by and by, that almost all things according to the Law are purged by Blood, *Heb.*9 22.

Now to shew that all that which is required to a true Purification, all that which the Law prescribed to those ends, is found universally in the power of the holy Ghost; the Scripture representeth it, with its effects, under the name of the matters and all the acts which served to the Legal Purifications. I might speak of other things concerning this subject; but they will come better to purpose

purpose in the doctrine of Baptism, for which I reserve them.

A catalogue of those actions which were celebrated with Aspersion of Blood in the time of the Law.

All the Law was written in Blood. The Priest, the people, went not but thorow blood. Now to comprehend these so many different actions in which Blood intervened, it will be to the purpose to distinguish them, and reduce them into ranks or categories. We finde therefore that there are seven kindes of actions solemnized by the Aspersion of Blood.

1. *The first Passeover*; In which the Israelites dipped a bunch of hyssop in the blood of the lamb, and marked their doors, to serve for their safeguard.

2. *The Covenant* treated between God and the people: For after that *Moses* had rehearsed the Articles, he took the blood of the Sacrifice offered

to that effect, and sprinkled one half on the Altar, and the rest upon the people, saying unto them, *This is the blood of the Covenant.*

3. *The Consecration* of the Tabernacle and of the Priests. In this ceremony, *Moses* sprinkled with blood the Tabernacle and all the vessels of the service: Besides, he took of the blood from off the Altar, and made an asperſion upon *Aaron*, upon his sons, and upon their garments.

4. *The Sacrifices*, as well Eucharistical as Expiatory: For in all Sacrifices the blood was poured all about the Altar of burnt-Offerings: In some of them it was also put upon the Altar of Incense: In others there was made an asperſion before the Vail of the Sanctuary.

5. *The general Expiation*, which was celebrated once a yeer. In this Solemnity, the High Priest made an asperſion of blood, seven times, before the Mercy-seat, afterward within the Vail, afterward also upon the Altar of Incense.

6. *The*

6. *The purification of the unclean.* The High Prieſt took of the blood of an heifer ſlain for this purpoſe, and ſprinkled it before the Tabernacle; afterward, the Sacrifice being burned with its blood, and the aſhes reſerved, they were mingled with water, to ſprinkle the tents, the veſſels and the perſons tainted with any uncleanneſſe. This myſtery is opened by the Apoſtle, *Heb.*9.13,14.

7. *The ceremonial cleanſing of the leprous*, as well of houſes as of perſons. A ſparrow was killed, and with his blood the man was ſprinkled that was newly healed of the leproſie. Beſides, they took the blood of a lamb, with which was marked the right ear of the leper, and his hand and his foot. Likewiſe, if the leproſie had taken hold of the walls of an houſe, the Prieſt ſprinkled them with the blood of a ſparrow, after that the infection was gone.

Thus all this multitude of actions performed by ſprinkling of blood, is reduced to the ſeven kindes here mentioned.

tioned. This distinction may serve not onely for the memory to retain them, but also for the understanding, to know well their differences, and the mysteries inclosed in this diversity. It shall suffice as for the present, to observe the power of the holy Ghost, represented by the number of seven, which is a mark of perfection; to shew, that by it we have an entire application of the blood of Christ.

Blood hath no propriety of making white. Why then is it said (Apocal. 7. 14.) *that the Saints have made white their robes in the blood of the Lamb?*

Many, according to the custom of the vulgar, stay themselves at a similitude, taking whitenesse for an embleme of cleannesse or of glory: But the similitude faileth them then, when they should finde this whitenesse in blood, which naturally defileth in stead of cleansing, and taketh away whitenesse in stead of giving it.

Some

Some learned Interpreters say very well, that this passage beareth an allusion to the habit of the Priests of the Law, who entered not into the Temple but in white robes. The sense then is, that those that are here spoken of, which are come out of great tribulation, are made Priests unto God, whom they serve day and night in his Temple, *vers.* 15. For this Priesthood with which they are honoured, is expressed under the name of the vestment which the ancient Priests wore when they did the service.

But the question yet remaineth, How these robes are made white in blood. I think therefore that this expression denoteth a resemblance between the consecration of Levitical Priests, and that of Christians. When *Aaron* and his sons were called to this charge, there were given them Priestly gaaments, among the which was the linen robe: but it was not permitted them to approach to the Altar, or to exercise any Office in the Tabernacle,

till they were first sprinkled with blood, both they and their garments, *Exod* 29.21. *Levit.*8.30. As therefore the ancient Priests were consecrated by blood, and made capable to wear the Priestly habit in the house of God; so in the vertue of the blood of Christ, we are reinvested of the quality of Priests, represented by the white garment. And this is summarily what I had to say concerning this passage, which it behoveth to expound rather by a metonymie then by a single metaphor.

Of

Of the Church, and the Communion of Saints.

Why Moſes is more prolix and more exact in the deſcription of the Tabernacle, then in that of the whole world.

WHoſoever ſhall compare the two firſt Chapters of *Geneſis*, with the ſixteen laſt of *Exodus*, except the two and thirtieth and the two following, ſhall finde a great difference between *Moſes* deſcribing the frame of the Univerſe, and *Moſes* deſcribing the fabrick of the Tabernacle. In the one, he is very general and ſuccinct: in the other, he is very copious, and ſetteth down even to the ſmalleſt particulars. The deſcription of this great building of the World ſeemed truely to require more words then that of a little pavillion, which was but an atome in compariſon

pariſon of this vaſt extent of the heavens and of the earth: But quite contrarily, the Spirit of God having ſhut up and reduced into a little table the whole maſſe of the world, diſplayeth unto us the ſtructure of the Tabernacle in a long and large picture. Now it is very certain that the ſtyle of the Scripture hath its meaſures compaſſed by the circles of a ſoveraign wiſdom. Behold then that which we here conſider, ſetting apart many other reaſons which we might bring upon this ſubject.

The world was not built but for the Church, to the end that in it God might be ſerved. The Tabernacle was both a figure of the Church, and the enſigne under which it was aſſembled. God therefore willing to ſhew that his Church, in which his ſervice is performed, is more precious to him and more conſiderable then all the reſt of the world, hath ſpoken of the Tabernacle more amply and more particularly then of all the Elements,

yea,

yea, then of all the world together.

The number of persons that make up the body of the universal Church is not onely prefixed and definite, but also regulated by measures and proportions.

God is not tied to Numbers, yet nevertheleſſe he doth and diſpoſeth his works by number, weight, and meaſure. It is obſerved that after the going up out of *Egypt*, God cauſed to be numbred all the Iſraelites from the age of twenty yeers and upward (*Exod.* 38.26.) and there were found ſix hundred three thouſand five hundred and fifty men. The yeer following, God commanded to make a ſecond review of the people (*Numb.* 1.46.) but without compriſing the Levites which had been numbred the firſt time with the other Tribes. Notwithſtanding this ſubſtraction, and the caſualties which might have changed the number of the people, ſince the yeer foregoing, it is found

found that their number was yet juſtly and preciſely ſix hundred three thouſand five hundred and fifty men. In which is ſeen a proportion which God held in the multiplication of that people. There is alſo obſerved a myſtery in the exact number of the two and twenty thouſand Levites which were then reckoned (*Numb.*3.39) For the reſt, I conteſt not againſt the common opinion, touching the hundred fourty and four thouſand of the ſeventh of the *Revelation*, that they ought to be taken for an indefinite number, as well as the ſeven thouſand which had not bowed the knee to *Baal*: But it ought to be conſidered why the holy Ghoſt, who ſpeaketh nothing ſuperfluous, is not contented to have named the total ſum of them that were ſealed in Iſrael, but alſo divideth it in twelve times twelve thouſand, diſtributed by equal portions among the twelve Tribes, every one of which is mentioned the one after the other, with the expreſſion of its particular number: For this

ſheweth

ſheweth that the number of the Elect and the multitude of Believers, are meaſured by certain proportions, which are known to him who is the Authour. Certainly, the reſemblance of the ſeventy Diſciples of Chriſt, to the ſeventy Judges which were ſubſtituted to *Moſes*, and to the ſeventy children which *Jacob* had when he went down into *Egypt*, is a line of this admirable ſymmetrie with the which God hath limited and proportioned the body of the Church.

Now this fortifieth that Maxime, That the number of the Elect cannot ſuffer addition nor diminution: And, That Election proceedeth not from the will of the Elect, but that of God which prevented them. For can it be ſaid that all the Elect, from the beginning of the world to the end, have agreed together to make a company compoſed preciſely of a number certain and regular?

of

Of the ſmall number of believers, in the three ſeveral comings of the Son of God. Reſemblances on this ſubject.

When the Son of God came in the Spirit, before the Deluge, to preach to the men of that time, the Church was found reduced into the ſole family of *Noah*, 1 *Pet.*3.18,19,20. When the Son of God came in the Fleſh, being made man, there were but a few perſons that were diſpoſed to receive him. And when he ſhall come finally in Glory, *ſhall he finde faith on the earth?* Luk.18.8.

As there were in the Ark ſeven creatures of every clean kinde, ſo alſo there were not above ſeven that were clean in heart: For of the eight which were preſerved from the Deluge, there was one which was impure to wit, *Cham*. The number of the faithful was ſomewhat greater, when Jeſus Chriſt was born: Nevertheleſſe the Scripture nameth but ſeven, as the moſt notable, to wit, *Joſeph* and the Virgin, *Simeon* and

and *Anna* the Propheteſſe, *Zacharias*, and *Elizabeth* his wife, and *John* the Baptiſt their ſon, who was born a little before.

Three ſeveral ſtates of the Church in three ſeveral times, and three ſeveral titles of it.

Before the Law, the Church was to uſe this term, *Oeconomical.*

Under the Law, it was *National.*

And under the Goſpel, it is become *Catholike*, or *Univerſal.*

It is known that God extended it by degrees. At the beginning it conſiſted onely of families, which were thoſe of the Patriarchs, and continued ſo till after the death of *Joſeph* and his brethren. Afterward, theſe families being multiplied ſo far as to ſurpaſſe the number of the Egyptians, it began to make the Body of a Nation; and God impoſed upon it Laws and Rules, afterward gave it a Countrey where it might live apart. Finally, the Goſpel being gone

gone forth from thence, and publiſhed thorow all the earth, the Church hath been no more bounded within an encloſure of one people, but of National which it was, it is become Univerſal.

A difference between the Church of the Old Teſtament and that of the New, in regard of the Communion of thoſe things which were ordained to ſanctity.

The Law, as it is ſufficiently known, diſtinguiſheth the things that were onely holy or ſanctified, from thoſe which were moſt holy, that is to ſay, which ſerved alſo to ſanctifie others. For example; the aromatical confection which was uſed for the anointing of the Prieſts; *Item*, all Expiatory ſacrifices; certain kindes of Oblations; and the Altar, which ſanctified the Sacrifices; all theſe things were called *thrice holy*, *Lev.* 2. 3. and 6. 14. *Num.* 18. 9. *Exod.* 28. Now it is to be obſerved that the Prieſts onely had the right of touching thoſe things that were *moſt holy*:

holy : This was a priviledge of their Office. The people never touched the Altar, never might uſe an ointment like that of the Prieſts, nor might ever taſte of any Sacrifice of Expiation, as we ſhall ſee when we come to treat of the Supper of the Lord. In ſum, it is a Maxime, That every thing which had the quality of *moſt holy*, was interdicted to the people; which, in this regard, had no communion with the Prieſts. We go not about here to ſound the depth of this myſtery : It ſufficeth us to obſerve that the New Teſtament hath taken away this difference. All Chriſtians at this day are Prieſts, all have received the Prieſtly Unction, all have right to eat that which is *moſt holy*, and which hath the power to ſanctifie, to wit, the Expiatory Sacrifice, that is, the Body of Chriſt. Thus the Communion of Saints is now more complete and more univerſal then it was under the Law.

Four several buildings of which God hath been the Architect, representing severally the estate of the Church.

We finde four buildings of which God himself hath set down and ordered the structure.

The first is the Ark, in which he preserved *Noah* during the Deluge.

The second is the Tabernacle, which was built in the Desert, about the which were encamped the Tribes.

The third is the Temple, built upon a mountain, where was held the general assembly of the people of God.

The fourth is the heavenly *Jerusalem*, described *Rev.* 21.

But there is a great difference between these four buildings.

The first, that is the Ark, had no other foundation then the waters upon which it floated.

The second, to wit, the Tabernacle, was truely placed upon the earth, but it was ambulatory, having no resting

place,

place, as being compoſed of pieces that were taken down and tranſported from one place to another.

The third, to wit, the Temple, was fixed, founded upon a rock, of ſtrong matter, that promiſed a long continuance: But it was combuſtible, and ſubject to be demoliſhed: As in effect, it was twice overthrown from the top to the bottom.

But the fourth, which is *Jeruſalem* above, builded by Gods own hand, without any workman, poſſeſſeth a firmneſſe without ſhaking, and a continuance without end.

This fourth building is the ſcope and perfection of the three foregoing, the which having ſucceſſively repreſented the Church in ſeveral degrees of weakneſſe, determine in this eſtate unmoveable in which it ſhall be, being placed in heaven.

Why the moſt notable periods of the Church, and many famous myſteries, had their beginning in a Deſert.

The firſt time that Angels ſpake to men, was in a Deſert: For *Hagar* the firſt perſon to whom Angels ſpake, was in a Deſert, when the voice of the Angel was directed to her, *Gen.*16.7.

The firſt time that God ſpake to *Moſes*, was in a Deſert, in that famous viſion of the burning buſh, *Exod.*3.

The Law was given in a Deſert.

The Tabernacle was built in a Deſert.

The moſt illuſtrious figures of Chriſt, Manna, the Rock from whence iſſued water, the miracle of the Brazen Serpent, were brought forth in a Deſert.

The miraculous faſt of *Moſes*, that of *Eliſah*, and of Chriſt, paſſed in a Deſert.

The preaching of the Goſpel began in a Deſert, *Matth.*2.1.

Baptiſm

Baptiſm, the firſt Sacrament of the New Teſtament, began in a Deſert, and Jeſus Chriſt himſelf received it in a Deſert.

The firſt and the laſt piece of Scripture, to wit, the Books of *Moſes*, and that of the *Revelation*, were delivered in a Deſert.

The Chriſtian Church, gathered from among the Jews, after the Aſcenſion of the Son of God; withdrew it ſelf into a Deſert, before the deſtruction of *Jeruſalem*, and ſojourned there three yeers and ſix months, *Rev.* 12.14.

Many excellent conſiderations might be brought upon this ſubject: But principally the Wiſdom of God would ſhew in the moſt notable beginnings, as well of the Iſraelitiſh as the Chriſtian Church, that his Church is a Body diſtinguiſhed from all other ſocieties that are in the world, formed upon other principles, of an original quite different; and that it was not founded upon any terreſtrial Empire.

It is worth the noting, that as the

Church of *Israel* remained fourty yeers in a Desert, before it was establisht in the land of *Canaan*; so the Christian Church remained after its beginning, to wit, after that the Son of God was ascended into heaven, seven times fourty yeers in a continual persecution, which reduced it into solitudes and deserts: For after the Ascension of our Lord, till the three hundred and fifteenth of his Nativity, when *Constantine* called back the Christians, and caused them to build Churches, there passed two hundred and eighty yeers, seven times as many yeers as the Hraelites had passed in the Desert.

All the Church was never gathered together in one place, except then when it was in the Ark.

After the family of *Adam*, in which for that time was included the Body of the Church, it is not found that the believers, which make up the Church Militant, have been all gathered together in

in one place, ſave when they were all encloſed in that Veſſel which preſerved them from the Deluge. The Iſraelites, when they went forth out of *Egypt*, and when they remained in the Deſert, were all aſſembled in the ſame place: but yet it could not be ſaid for certain that all the Church was there: for we know that God had children among other Nations, far diſtant from that of *Iſrael*; witneſſe *Job* and his friends, who all acknowledged the true God. It is a vanity moſt vain; when Decrees are repreſented under the name of the Univerſal Church, as if it had been aſſembled in one place; for even the Councels which are called General, are not ſuch in effect, nor can it be ſaid that they repreſent the Church Univerſal: For never was there a Convocation made by the ſuffrages of all the Churches in the world.

The Remiſſion of Sins.

A difference between the Remiſsion which the Law preſented of old to ſinners, and that which is offered unto them by the Goſpel.

BEhold a point remarkable againſt the Jews, who believe to finde their ſalvation in the Sacrifices and other Ceremonies of the Law, under pretence that it ſaith that it ſhall be pardoned unto him who bringeth ſuch or ſuch an Oblation for his ſin. I paſſe by that which is notorious to all Chriſtians, that thoſe Legal Expiations had none other quality then that of figures: But that which I obſerve beyond this, is, that the Law it ſelf never preſenteth an univerſal Remiſſion to the ſinner. This is a Maxime, That the Law had not any Sacrifice which did univerſally

verſally expiate all the ſins of a man. All the Expiations of which it ſpeaketh, were but of certain ſins, not of all entirely; and therefore they promiſed a plentary Remiſſion, but ſtill left the ſinner indebted to the Juſtice of God.

Againſt this may be objected the Expiation general which was performed every yeer on the tenth day of the ſeventh month, according to the ordinance contained in *Levit.* 16. For that beareth expreſly that this ceremony did expiate all the iniquities and treſpaſſes of the children of *Iſrael*. But we muſt conſider that this Expiation was made but once every yeer, and onely on one day; and it was for ſins precedent, that is to ſay, which had been committed till then. The offences which were committed after that day, were not expiated till a yeer after, on the ſame day. So that by the ſpace of a whole yeer, men remained burdened with an infinite number of crimes which came upon them after the precedent Expiation, and there needed

ano-

another, which came not till the yeer was come about. Now how many perſons died before the revolution of the yeer, without being able to attain to the day of Expiation? All thoſe therefore which were prevented by death before that day fell, departed without having obtained an entire Remiſſion, ſince there remained a number of ſins which could not as yet be expiated according to the Law.

Surely the Law it ſelf ſhewed the impotency of its Expiations, by which there never could be a coming to a total Remiſſion. But the Remiſſion which we have by Chriſt, blotteth out univerſally all the ſins of a man that accepteth this pardon. Neither yet is it reſtrained to any circumſtance of place or time. Therefore whereas the Law preſented Remiſſion of ſins but one onely time in a whole yeer, the Goſpel preſenteth it unto us every day.

Which

Which is moſt injurious and repugnant to God, Either Deſpair, or Preſumption?

He that deſpaireth, offendeth the Mercy of God: But the preſumptuous, that believeth himſelf to be capable of giving ſatisfaction to God, offendeth his Juſtice and his Mercy both together. His Juſtice, in requiring that it ſhould approve a payment that is none. His Mercy, in preſuming to content his Juſtice. For whoſoever imagineth that he is able to ſatisfie the Juſtice of God, believeth not that he hath need of his Mercy.

A believer having committed ſome ſin very enormous, is it credible, although he have repented and obtained pardon, that God will love him altogether as much as he loved him before the offence committed?

God loveth the righteous; but if the

the righteous happen to commit ſome great crime, it is impoſſible but God ſhould reſent it. Nevertheleſſe the gate of his Mercy is always open to the penitent. But is there any likelihood that God having been grievouſly offended by a man whom he loved, will yet love him with ſo great an affection as he loved him before? For he may pardon him, and yet nevertheleſſe abate of his former good will. We pardon oftentimes ſuch an one as hath rendred himſelf unworthy of the friendſhip which we bare to him, and we may yet have abundance of affection towards him; but it is hard that our affection ſhould return to the ſame degree in which it was before the offence came between, howſoever he teſtifieth his being diſpleaſed for it.

Concerning this queſtion, we may ſay, That there is more joy in heaven, and conſequently more affection, in ſome regard, for one ſinner coming to repentance, then for ninety and nine righteous, that have no need of particular

ticular repentance: That the love of God toward his children is not measured according to the proportion of the good which they do, but proceedeth purely from his own goodneſſe: That even there where ſin hath abounded, God cauſeth that his grace superaboundeth: That he to whom God hath pardoned the greater ſins, is often he that more loveth God, and conſequently is the more beloved of God, *Luke* 7.47. That the father of the Prodigal (whoſe Parable tendeth to our matter) teſtifieth that he had ſtill as much of love for that his ſon, after all his debauchedneſſe, as he had before, *Luke* 15. That the Remiſſion of ſins is repreſented under the name of Amneſtie or Oblivion, when God promiſeth that he will have no remembrance of our tranſgreſſions, but account them as not having been; whence it followeth, that their memory ſhall not diminiſh the love which God bare unto us from the beginning, *Jer.* 31.34. *Heb.* 8.12. and 10.17. And laſtly, that many

Saints

Saints have committed divers notable crimes, and being fallen from the rank which they had in the Church of God, have not onely obtained Remiſſion, but alſo have been reeſtabliſhed in all their dignities and preeminences, as we ſhall ſee preſently.

Examples of divers great ſinners reeſtabliſhed in their firſt eſtate.

We finde four famous among all others, whom God hath fully reſtored, to wit, a High Prieſt, a Prophet, a King, and one of the firſt Apoſtles. Theſe four are, *Aaron*, *Jonah*, *Manaſſeh*, and Saint *Peter*. *Aaron*, who being named of God to the Prieſthood, after being become an inſtrument of the idolatry of the golden calf, was nevertheleſſe again exalted to the Prieſtly dignity. *Jonah*, who having deſerted the office of a Prophet, was notwithſtanding yet honoured with that charge the ſecond time. *Manaſſeh*, who after having filled all the City of *Jeruſalem* with innocent

nocent blood, and erected an Empire for the devil, for which crimes he was despoiled of his Royalty, found nevertheleſſe favour with God, who cauſed him to reaſcend his Throne. Saint *Peter*, who had weakly denied his Maſter, was notwithſtanding reſtored to his Apoſtolate; yea, by three clauſes expreſſed in his commiſſion, to blot out the three denials which had iſſued from his mouth, *Joh.*21.15,16,17.

There might be produced other examples: but theſe are the moſt expreſſe. The goodneſſe of God would reeſtabliſh thoſe ſinners repreſented in thoſe four different conditions, the higheſt of all; to wit, the Prieſthood, the office of a Prophet, the ſtate of a King, and the Apoſtolate; to ſhew that there is no fall ſo foul from which a childe of God may not be lifted up, yea, ſo far as to return to a higher degree, to be neerer to God.

The

The Resurrection of the Flesh.

Why is Abraham so highly commended for having believed that God could raise the dead? Heb. 11. 19.

IS this any marvel that so great a Patriarch had this belief, seeing so many Christians have it, and so many Israelites had it as well as he? Why is this faith honoured with a greater *elogium* in him then in them? We must consider that before the days of *Abraham*, and also a long time after, God had not as yet raised any dead. This kinde of Miracle was not seen till the end of many ages after the decease of *Abraham*: Neither he nor they that had gone before him had ever seen or heard, that one that was dead had been raised again. As therefore this Miracle was without example, so much the more

more of faith was needful to believe that God was able to effect it. But as for us, we have many examples of the Resurrection of the dead, in divers persons to whom God restored life. Upon which I am to produce these observations following.

An admirable gradation in those which have been raised from the dead.

The particular Resurrection of *Lazarus*, and of the others which we read in the History, is an image of the general Resurrection which is to come. In the estate of those dead bodies which God hath raised at several times, there are divers degrees.

Some have been raised incontinently after having given up the Ghost, there having not been above some few minutes between their death and their resurrection; as *Acts* 20. 9, 10.

Others had been already fully cold, before they were raised; as the son of the *Shunamite*, as it appeareth by the

circumstances related 2 *King.* 4. 20, &c.

Others had been already washed and prepared to the burial; as *Tabitha*, *Acts* 9. 37.

Others had been already on the way to the grave; as the son of the widow of *Naim*, which was carried out of the Town to be interred, *Luke* 7. 12.

Others were already entred into the grave; as he which rose again by the touch of *Elisha*'s bones, 2 *King.* 13. 21.

Others had not onely been in the grave, but also had stayed there, yea, they had been putrified; as *Lazarus*, *Joh.* 11. 39.

Others had been reduced to dust; as those that rose with Christ, *Matth.* 27. 52.

Thus God sheweth unto us the Resurrection in all the conditions of the dead, from them that went no further then expiration, even to them of which there remained no more then dust. His power which giveth life, hath gone thorow all the passages thorow which dead bodies do descend

to

to the loweſt degree of their annihilation.

The ſame ſhall come to paſſe in the general Reſurrection: For when the Son of God ſhall call up the dead, there will be found thoſe that have been deceaſed onely ſome few hours ſince, or but a few days; others, that ſhall be already putrified; others, that ſhall have been five or ſix thouſand yeers in the grave, of which there will remain no more but the aſhes.

Why there have been more young people raiſed from the dead then old.

God hath raiſed from the dead thoſe of both ſexes, and of different ages; as, the daughter of *Jairus*, and *Tabitha*; but the greateſt part have been of young people. The ſon of the widow of *Sarephta*, and the ſon of the *Shunamite*, were as yet in their childhood. The ſon of the widow of *Naim*, was but a youth. The daughter of

Jairus was but twelve yeers old. *Eutychus* was a young man : And it is probable that *Lazarus* was so. The number and age of the Saints which came out of their graves when Christ arose, is not mentioned in the History : So much is certain, that among all them whom it nameth, the number of young people raised from the dead is greater then that of aged persons, of whom we have none but *Tabitha*, and it may be him that was raised in the grave of *Elisha*.

Now this also is a short table or patern of the great Resurrection which is to be at the last Day : For that shall raise far more young people then old. This needeth no demonstration. The number of them that die young, hath still surpassed the number of them that die old. How many human creatures die in their childhood, or in their growth, or in the flower of their age ? Those that go beyond all those first seasons of their life, and arrive as far as the last, are very few in comparison of them whom death

death intercepteth in the way. As therefore the number of the younger ſort is the greater among the dead, ſo alſo it ſhall be the greater in the Reſurrection of the dead. And to repreſent this to us, God would, by a myſterious Preludium, raiſe more of young people then of old.

Of the *firſt Reſurrection*, and of the *ſecond death*, mentioned *Revel.* 20. And from whence thoſe terms are extracted.

THis paſſage hath divers difficulties: For it ſpeaketh of a term of a thouſand yeers, during which the Saints muſt raign with Chriſt. It is alſo ſaid, that the reſt of the dead are not to riſe till thoſe thouſand yeers be accompliſhed; and this is the *firſt Reſurrection.*

ction. Concerning which the Expoſitours both ancient and modern have very different opinions : And many, renewing the opinion of the Millenaries, figure to themſelves a bodily Reſurrection of the faithful, which they believe muſt precede by many ages the Reſurrection of other men.

Now I will not contradict the common expoſition which beareth that by the *firſt Reſurrection* is meant the Regeneration, by which we riſe again into newneſſe of life ; And by the *ſecond Death*, that which is otherwiſe called *eternal.* But that which I have to obſerve here, is, that theſe terms *(the firſt Reſurrection, the ſecond death)* carry with them an excellent alluſion which is not conſidered, though it be very viſible, and that it giveth abundance of light in the obſcurity of this text.

This therefore is to be noted, that according to the literal conſtruction of theſe words, there are two Reſurrections. The one, which is or already hath been performed in this world ;

the

the other, which is to be at the last day. The one is particular, the other is universal. Now this is true historically and really: For *Lazarus*, *Eutychus*, *Tabitha*, and divers others mentioned in Scripture, have been already raised once, (this is the *first Resurrection*) and shall yet be raised once more, to wit, in the end of the world, with the rest of the dead. So that they have two Resurrections, having already passed thorow the first.

This allusion is extended yet farther. It is said touching them that have part in this *first Resurrection*, that the *second death* hath no power over them. Upon which, it is to be considered that it is never said that *Lazarus*, or any of all them which were raised from the dead, died the second time. It is very true that they died again: for Christ is the first of them that rose to immortality. Nevertheless the Scripture, which is so exact to set down all that which is worthy of consideration, never relateth the second death of them which

have been raiſed, no not of one of them. It did import, as it ſhould ſeem, to know ſo much the conſequents and the effects of the divine power which reſtored them to life, that we ſhould know whether they lived any long time after they were raiſed from the dead. Yet their *ſecond death* is not read in the Scripture. A ſilence ſo conſtant and nniverſal, as well in the one as the other Teſtament, is not without ſome great ground.

I think therefore that this omiſſion is myſterious, as divers others which are ſeen in the Scripture. There is no doubt but that *Melchizedek* died, as well as other men: Yet, as every one knoweth, he is ſaid to be *without end of life*, Heb. 7. 3. That is to ſay, in as much as he is preſented as ſuch in the holy Hiſtory, the which reciteth not either the birth or the deceaſe of this perſon, but rather produceth him as a man eternal. Accordingly, howſoever thoſe that have been raiſed, have been returned to the grave, yet this is not expreſſed.

expreſſed. The Scripture after having raiſed them, leaveth them as living for ever, without ever ſaying that they died afterward: So that their *ſecond death* is not found. Where therefore it is ſpoken, *Revel.* 20. of thoſe which have part in the firſt Reſurrection, that the ſecond death hath no power over them; it is evident that this expreſſion is drawn from the hiſtory of them whom we read to have been raiſed from the dead, which is the *firſt Reſurrection*; but we read not that they died the ſecond time.

Thus the Spirit of God draweth matters Hiſtorical, to frame the images of future events which it ſetteth to view in Prophecies. This Book of the *Revelation* is all compoſed of ſuch pictures, whereof the ſtuff and colours are borrowed of that which hath come to paſſe really according to the letter, but animated with a ſpiritual and myſtical ſenſe: For it doth not follow that that which is literally in Hiſtory, ought to be underſtood literally in

in Prophecie : On the contrary, it repreſenteth one thing by another quite different, though there be a reſemblance of one to the other. Theſe Prophetick terms, *that the ſecond death hath no power over them which have a part in the firſt Reſurrection*, expreſſe formally the hiſtory of *Lazarus* and the reſt which already have had one Reſurrection, which we read not to have been followed by a ſecond death. Shall we therefore yet expect that ſome ſhall be raiſed before the laſt Day, yea a thouſand yeers before ? By the ſame reaſon, it will be requiſite that we expect two men which ſhall have power to ſhut up heaven, to hinder that it rain not, to turn waters into blood, to ſmite the earth with all plagues, to conſume their enemies with fire coming forth of their mouth, *Revel.* 11. 5, 6. But this, if we take it literally, is as abſurd as if we would make *Moſes* and *Elias* to come again; for this Prophecie is moulded upon their hiſtory. By the ſame reaſon, we muſt imagine Jaſpers, Amethyſts,

thyſts & Emeralds in the heavenly *Jeruſalem*, *Rev.* 21. where the magnificence of it is repreſented under the figure of thoſe precious ſtones which were ſet in the breſtplate of the High-Prieſt, *Exod.* 28. And by the ſame reaſon, we muſt rebuild the Altar and Temple of *Jeruſalem*, which repreſent the Chriſtian Church, *Revel.* 11.

Everlaſting life.

The firſt and the laſt of all Miracles.

THe firſt Miracle that came to paſſe after the Creation, is, as I have already ſaid, the tranſlation of *Enoch*. And the laſt Miracle which ſhall be wrought in the world, ſhall be the tranſlation of the faithful, which at the laſt Day ſhall be carried up to heaven. All the Miracles, from the firſt to the laſt, tend to carry man to heaven.

ven. And by their beginning, God would ſhew what ſhould be their concluſion.

Why Adam was not carried bodily to heaven as well as Enoch.

The tranſlation of *Enoch* was a preludium of ours, which we expect, and a teſtimony of eternal life, where we ſhall be gathered together in body and ſoul. But it is worth the enquiring, Why God wrought not this Miracle in the perſon of the firſt man, but deferred it until the ſeventh generation. Behold then what may be ſaid concerning it.

If *Adam*, who repreſented all mankinde, had been carried up to heaven as *Enoch* afterward was, there would not have wanted ſome that would conclude that heaven appertained naturally unto men, as children and heirs of *Adam*. Now to prevent this errour, and to teach us that heavenly beatitude is given by Grace, and not by Nature,

ture, the Wiſdom of God found it not good that the common father of men ſhould aſcend corporally to heaven, but would that he ſhould die, and that his body ſhould remain in the earth. Beſides, that which is moſt worthy of obſervation, God would not tranſlate *Enoch* till ſuch time as *Adam* was dead; and yet *Enoch* had already lived above three hundred yeers before the deceaſe of *Adam*. But after that *Adam* was dead, *Enoch* was the firſt Patriarch that went out of the world. For great reaſons, the going forth of *Enoch* was preceded by that of his grandfather. In that of *Adam*, who died, God did ſhew what it is that men hold of their Nature, to wit, death: In that of *Enoch*, who was carried up without dying, God hath ſhewed what it is that the righteous ought to expect from Grace, to wit, immortality. In that of *Adam*, the father of all, is ſeen the condition of all men, to whom it is appointed once to die: In that of *Enoch* is ſeen the priviledge of Believers, who ſhall

be

be carried to heaven. And as the death of *Adam* went before the rapture of *Enoch*, so it behoveth that we die in *Adam*, before we can be carried up with *Enoch*.

Why God hath shewed the glory of heaven to some that were yet upon the earth, and yet never shewed hell to any person while he was in this world.

Saint *Steven* being as yet here below, the heavens were opened unto him, and he saw the glory of God. Saint *Paul* being as yet mortal, was in the third heaven, and heard unspeakable words that there were uttered. But none, whether Elect, or Reprobate, ever saw hell, but after his death. Why hath not that place of torment been shewn unto mortals, as well as Paradise?

The cause for which God hath caused the joys of heaven to be seen, hath been to the end to comfort his children, and to encourage them to those

sufferings

ſufferings which ſhould be followed by ſuch a glory. The ſight of hell maketh not for this purpoſe: Nor is it enough to ſay that it might ſerve for the converſion of unbelievers: For if a wicked man had ſeen hell, he would no more amend then the brethren of the wicked rich man would have done upon the word of one dead that had come back from the boſome of *Abraham*, *Luke* 16. 31.

Why Saint Paul being come back from the third heaven, ſpeaketh not of having Seen, but onely of having Heard, 2 Cor. 14. 4.

It may be that in effect he was tranſported thither rather to Hear then to See. And this, Either becauſe being yet mortal, God revealed himſelf to him as to *Moſes*; not by the ſight of his face, of which every man living is uncapable, but by the words of his mouth, *Exod.* 33. 18, &c. Or becauſe being to deſcend yet from heaven hither below,

to

to instruct others, he had need to receive instructions, and by consequence, it was more necessary for him to Hear then to See, more profitable both to him and to those that were afteward taught by him. For howsoever the words which he had heard, were unspeakable, yet they furnished him with great lights, the which he forgot not; but brought them from above, to enlighten both himself and others.

Of Faith. The Conclusion of this Treatise.

Two onely things at which Jesus Christ as man wondered.

THe one was the *Unbelief* of his country-men the *Galileans*, *Mark* 6. 6. The other was the *Faith* of a stranger, to wit, the Centurion, *Matth.* 8. 10. We read not that Jesus Christ, in

in the days of his humiliation, ever admired any thing but these two. It is truely a thing to be admired, that many are unbelievers in a greater light, and that many have a great faith, being enlightened but by a little spark.

Of a strange method by which God obligeth men to believe.

It were an impertinency and folly for one man to say to another, *I command thee to believe this*: for Belief is not formed by Commandment, but by Perswasion. None is master of the Belief of another, no not of his own: For a man cannot Believe all that he would, yea, he is often constrained to believe that which he would not; as the devils believe, against their will, that there is a God. The object of Belief is not Imperative, but Indicative; nor is it proposed in form of a Commandment, but in that of a Narration.

Nevertheless, God doth not onely

invite us to Believe, in presenting to us the Truths which are the objects of our Faith, but himself commandeth us : *This is his Commandment, that we should Believe on the Name of his Son Jesus Christ*, 1 Joh. 3.23. Upon which we ought to consider, that in commanding to believe, he can cause us to believe. His words, when it pleaseth him to animate them with his Spirit, plant Faith in the heart of man. Nor doth it import that they be narrative or prohibitive, or otherwise conceived : For their efficacy dependeth not upon the form of the expressions, but upon the secret vertue of their Author. It were a great impropriety every way, if a man should command me to believe ; for with all his commandments he cannot cause me to believe, as long as my spirit perswadeth me to the contrary. But God, who is the Father and the Master of spirits, can speak in the terms of Commanding ; because in commanding to Believe, in effect he giveth the grace to Believe. So that language

which were abſurd in the mouth of man, is admirable in the mouth of God.

Of thoſe that promiſe to Believe, if the truth be ſhewn unto them.

There is nothing more ordinary among them which diſpute againſt the true Religion, then theſe words, *Prove me that which ye ſay, and I will believe it.* But theſe people ſpeak as if Faith onely depended upon themſelves. They promiſe that which is not in their power. This is as if a blinde man ſhould promiſe to know colours, provided they be ſhewed unto him. The Truth, what evidence ſoever it bringeth with it, is not perceptible but to him that hath eyes capable of diſcerning it. Now this viſive faculty is not given to all; although all preſume that they have it.

I will not here ſpeak of them who imagine that if they ſaw ſome Miracle, they ſhould undoubtedly believe: Nor